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## Syria.

MR. SMITH'S SECOND VISIT TO HASBEIYA.

### Introductory Remarks.

THE Herald for January and February contained Mr. Smith's account of the origin and early progress of the secession from the Greek church, which has recently occurred at Hasbeiya. His first visit, it will be remembered, was made to that place in May, 1844. On the twenty-second of that month, and before his departure, Doct. De Forest arrived to take his place. Although it was deemed particularly desirable that some of the brethren should watch over this suddenly disclosed germ of Protestantism, it was found impracticable to send any one to Hasbeiya for some days after the departure of Doct. De Forest, which occurred on the fifth of June. In the mean time, however, the supervision of the Protestants devolved upon one of the assistants of the mission, an Arab convert, who felt a very deep interest in the success of the new movement. He sustained all the services which had been commenced by the missionaries; and, in addition to this, he assembled the females daily for instruction and prayer. His fidelity and zeal evidently gained the esteem and confidence of all.

But dangers soon began to thicken around this little community that now looked to the mission alone for direction and succor. The seceders of Hasbeiya had been threatened, from the first, with a visit from the people of Zahleh, a large Christian town at the eastern foot of Lebanon. The

inhabitants of this place have long made themselves respected and feared by their neighbors; since the termination of the Druze war, in 1841, their influence has increased, inasmuch as they are supposed to have had an important agency in bringing about that event. It is not strange, therefore, in the present weak state of the government that they should show a strong disposition to interfere in the political and religious concerns of the surrounding region. The object of the proposed visit, it was said, was to force the seceders back into the Greek church, as Zahleh would not endure the introduction of Protestantism into its vicinity. Soon after the departure of Doct. De Forest, rumors of the intended visit became more frequent, and, to the Protestants, more alarming. It was said that a large party from Damascus, Rasheiya and other places, were to join the people of Zahleh; and it was even affirmed that the Patriarch himself was to be present.

In these circumstances a messenger was despatched from Hasbeiya to Beirut, entreating that one of the brethren might repair to the former place without delay. About the same time also Mr. Smith received a note from a different quarter, informing him that Saad ed Din, on being invested with the office of Emir, had received secret orders from his official superior to use every means in his power to suppress the late movement in favor of Protestantism. It became very desirable, therefore, that some member of the mission should join their new friends, for the purpose of giving them the countenance and advice which they might need in their trying circumstances. Accordingly Mr. Smith left Beirut

on the morning of June 19; but on reaching Abeih, he found another messenger from Hasbeiya, who had come with an urgent request for the services of Doct. Van Dyck, as one of the leading Protestants was dangerously sick. It was now deemed advisable that the latter should proceed without delay, as requested, and that Mr. Smith should relieve him at a subsequent time. Doct. Van Dyck reached Hasbeiya on the 20th of June; after a few days Mr. Smith followed, arriving on the 29th of the same month.

*Arrival at Hasbeiya—Position of Affairs.*

I found three Prussian guests waiting my arrival. Among them were Count de P. and his brother. The former had travelled in his youth with Washington Irving among the wilds of America; more recently he had been Secretary of Legation and Chargé des Affaires of his sovereign at Constantinople; and now, in company with his brother, he was availing himself of the resources of his ample fortune to travel extensively in the East. When at Constantinople he was known to our brethren as a warm friend of missions. At Beirut I had had long conversations with him on the same subject, during which he expressed the views of one who had thoroughly studied it, and betrayed the feelings of one who was personally anxious for its success. He had now been drawn to this place by his interest in the present religious movement; and, finding me absent, he had already waited two or three days for my arrival.

I found these friends with B. B. They were surrounded by the leaders of the Protestant community, the latter occupied in reading and discussing letters which had just arrived from Damascus. The subject of these letters calls for explanation. One of the first acts of the Emir, after resuming the government, had been to demand of his subjects the small sum of four or five hundred piastres, as the perquisite of a Turkish officer who brought from Damascus the order for his investiture. The first called upon was the head of the Protestants, whose reply was that if the Emir would divide the sum in just proportions between the sects, his community stood ready to pay their share. The chiefs of "the young men's party" were then applied to; but they rudely refused to pay a para, on the ground that this was an arbitrary demand, beyond the regular taxes which they owed to the government. The first instalment of the annual tax was also demanded in like manner. The head of

the Protestants again declared himself and his party ready to pay; while the leaders of the young men refused, until after a new valuation of property should be made. Receiving in consequence harsh language and threats from the Emir, they at once armed themselves; and, retiring two or three hundred strong to the khân on the Hasbâny, they took up a position of rebellion. One would have expected that such opposite courses would have drawn the Emir's confidence to the Protestants, and alienated him from the other party. But instead of this he sent his eldest son to conciliate the young men by yielding to their requests. They consequently came back with him at their head, and from that time he was known as their patron; while, on the other hand, the Emir's return had proved to be a signal for the enemies of the Protestants to assail them from every point.

The priests commenced entreating and flattering and threatening from house to house. Relatives used all possible influence with relatives. In the market place their ears were assailed with reproaches, curses and threats. Ten thousand piastres were received from some quarter to pay the taxes of the poor; which, being placed at the disposal of the chiefs of "the young men's party," was used to induce the poor Protestants to join them, and all who did so, were required to attend worship in the Greek church. A son of one of the Protestants was cruelly beaten by a Greek on the day that Doct. Van Dyck arrived. In this instance the Emir imprisoned the culprit; and thus attempted to show that he was not connected with these incipient proselyting and persecuting measures. And in a private interview with Doct. Van Dyck, he gave him the strongest assurances that, so far from favoring these measures, he at heart desired the success of the Protestant movement; and that even to the Greek Patriarch, who had called on him at Damascus, he had refused to interest himself for the Greeks. Yet an impartial observer could not but see decided reasons to believe that he secretly favored the opposition; which suspicion seemed to find additional support in the rumor that the Emir had been bribed by a donation of twenty thousand piastres to put down the Protestants.

At this juncture he had occasion to assemble an armed force in order to reclaim certain rights of his family in the Hâleh which had been encroached upon

by the Governor of Jaulan, and "the young men's party" presented an organization easily available for such a purpose. Its leaders were accordingly called to the palace, and received orders to muster their adherents. They, under cover of doing this, immediately made a descent upon the Protestants, going in armed companies from house to house, and threatening them with condign punishment if they did not first attend the Greek church and then go with them. Of the whole proceeding the Emir, with a Gallio's indifference, took no notice, and the next day he marched toward the Huleh. Doct. Van Dyck, having observed from his windows these companies of armed men proceeding from the palace to the houses of our friends on such an errand, thought it time to call official attention to this state of things. He accordingly despatched a messenger immediately, and the letters which had just been received when I arrived to-day, were in answer to his communications. They were most satisfactory.

As the Emir was still in the Huleh, the documents were sent to him.

### *The Sabbath.*

The day after Mr. Smith's arrival was the Sabbath.

I have found our congregation to-day smaller than it was at my former visit. The stony-ground hearers have fallen off in the hour of persecution. Yet some fifty adults were present, and listened with the closest attention. The subject of my sermon was *persecution* :—its necessity, its benefits, and how it is to be borne. My main object was to prepare them to endure with patience, and to suppress in them a spirit of retaliation. In the number of females present, and their attention to what was said, there was a decided improvement. This was owing doubtless to T. H.'s afternoon prayer meetings with them. Their minds seemed to be waking up, for the first time, to the idea that religion was a thing for them to understand. Their interest became more manifest in my subsequent intercourse. It drew from twelve to fifteen to the prayer meeting every afternoon ; and was often expressed in their conversation, with many thanks to God and to us for enlightening them. Such evidence of gratitude and zeal, when I recollect how lately these same women were blind devotees of the Virgin and the saints, and profaning the

name of God a hundred times a day, was deeply affecting. We learned to rely, indeed, upon some of them for the stability of their husbands and sons. One old lady, especially, seemed to have much of the anxiety of a Christian mother for her son who was tempted to fall away. He had a wife, some forty or fifty years older than himself, and began to find her a burden. The temptation held out to him was a promise from some of the leaders of the Greek party, that if he would rejoin them he should be divorced and allowed to marry another wife. As soon as the mother heard of it, she hastened to him in the market place, and with tears entreated him not to deny his religion ; and then went to T. H. to secure his influence in addition to her own. Her entreaties prevailed, and her son remained a Protestant.

Owing to the excessive heat which then prevailed at Hasbeiya, Mr. Smith felt unable to preach in the afternoon. B. B. addressed the people in his stead.

On going to the afternoon service, I found the children of the congregation assembled in the court, and engaged in repeating the Assembly's Catechism. Their order was perfect, their attention solemn, and their answers generally given with correctness ; while the master showed his own improvement by the explanations he gave them. Their parents and friends were standing around, and listening with evident gratification ; while curiosity had drawn the members of a neighboring Greek family to their windows, and they too were quietly witnessing the scene. To appreciate its interest you must have been present and heard the shouts that were rising at the same time from an opposite quarter, where the boys of the town were assembled in belligerent array, and making mimic (or rather real, though puerile) war by throwing stones at each other to see which would gain the victory. The little company before me, when I first came to the place, scarcely two months ago, were as fully carried away as any of them with their wild and wicked sports ; and even parental authority could not, for a Sabbath or two, bring them to break off for an hour to learn the word of God. Now what a change ! It was as if the devil had been cast out of them, and they were sitting in their right minds. Such are missionary triumphs ; and the joy that springs from them, is what the world can neither give nor take away. One of

these boys, (originally one of the worst of them,) when persecution subsequently thickened, and he thought his father was about to abandon the faith at the solicitation of some relatives who had called on him, rose and left the house, declaring, with the greatest firmness, that if he apostatized he could never know him as his father again.

### *Departure of the Count.*

Mr. Smith accompanied Count de P. to the palace of the Emirs. Saad ed Din was absent. The Count explained to his eldest son, however, the nature of the toleration now granted to the subjects of the Turkish empire; the deep interest taken by Protestant Europe in the present movement, the evils that would result to the Emirs, should they fail to protect the Protestants of Hasbeiya; and the certainty that whatever was done by them would be known.

We were invited to dine in the evening with one of our Protestant friends, and we there met all the principal persons of the community. As the Count and his party were expecting to leave in the morning, he embraced the opportunity to give them some parting advice. He began by expressing his satisfaction with what he had seen among them, and assured them that his expectations had been more than realized. He also felt confident that so long as they persevered seeking, not temporal advantages, but religion itself, they would not be deserted. Yet, foreseeing that they might be obliged to endure much opposition, he thought it best to dwell mostly upon the kind of advice that was suited to such an emergency. Into this subject he entered fully, and gave them an exhortation filled with excellent Christian sentiments. By them, however, to my surprise, the topic was not acceptable, and they became uneasy. At length the principal man declared that he had heard enough of that sort of talk, and left the room. It was a new development and, to me at first, unintelligible. He was called back, and an explanation was demanded. The answer was that they had expected something to encourage them. The advice was all very good, but they had heard a great deal of it, and it tended to discourage the weak. They wanted assurances of assistance against what they were now enduring, or a considerable number, they were sure, would leave them. This, in fact, was all the explanation we could ever obtain. They seemed to be conscious that a certain

portion of their number were only fair weather Protestants; and these they were exceedingly anxious to retain, under the impression that if their numbers were reduced, they could not make themselves respected by their townsmen, and would be regarded by us as too few to deserve our attention. These notions I found had given them, and continued to give them, great anxiety; and they were constantly made uneasy by whatever in our proceedings or instructions seemed to be calculated to discourage or alienate the unstable. The explanation, however, did not come out the same evening, and a deep feeling of disappointment remained upon my mind. But the Count took it much better than I did. He made many apologies for them, and closed his remarks by promising that if they persevered and proved sincere, he would endeavor, on his way home, to obtain for them assistance towards building a church. This promise gratified them exceedingly. Their ill humor gradually passed away, and a considerable number who had been waiting out of doors being called in, we closed the evening with a solemn season of exposition and prayer.

Count de P. and his companions left Hasbeiya, Tuesday, July 2. Mr. Smith accompanied them to the Hashâny, where he took leave of them, "blessing God for their visit."

### *Number of Protestants—A Rumor—Stealthy Baptism.*

Hitherto we had obtained no complete list of those here who have professed to be Protestants. But now it became necessary for them to pay their taxes as a community; and I seized the occasion to obtain a complete list of their names, including the women and children, with the ages of all, to serve as the basis of a book of records. Accordingly, after prayers in the evening, they met at the house of the chief man, Shahin Ghûbril. To my surprise, after the anxiety manifested by the leaders yesterday lest some should desert the cause, great zeal was exhibited throughout the company to have their names recorded. So much was this the case that I was led to watch for indications that some sinister motives were urging them, or that some worldly promises had been held out; but I could perceive none. They were charged not to record the names of any that were not present to answer for themselves, or for whose sincerity there was not some one present to be responsible; also that if

any one knew that his wife was not with him in the Protestant belief, he should not have her name written down. Under these circumstances the list was completed; and on summing up the names, it appeared that there were eighty-two men and one hundred and four women and children, making in all one hundred and eighty-six souls.

Various circumstances indicated that the Protestants were not fully satisfied with the strictness of the mission in regard to baptism and the Lord's Supper. Mr. Smith determined, therefore, on the following day, to present the views of his brethren on this point, fully and explicitly, whatever might be the consequences. The Hasbeiyans were very earnest in their remonstrances, urging especially the disgrace which would attach to them if their children were not baptized. At the close of the interview it seemed doubtful whether they would still adhere to the missions. On the succeeding day, however, they declared their willingness to submit entirely to the judgment of the mission.

The story is again circulated that the people of Zahleh are coming; and it is so far believed that our friends think it important to decide what course to take should they actually appear. My advice was that they should receive them civilly, not being afraid of them, and give them such an answer as their consciences and judgments might dictate. They declared that this would ruin them. For these strangers would come to stay with them; when once in their houses, others around would congregate to eat and drink; and they would stay until they had stripped them of every thing; while the customs of the country would not allow them to turn them away. Such indeed is the custom when it is wished to carry a point by *Wakfa*, and the laws of hospitality do not allow of resistance. It was in vain that I advised them to disregard so tyrannical a custom, and act independently. They saw no other way than to lock up their houses when they saw the visitors coming, and keep out of their sight.

Mr. Smith makes repeated mention of the efforts of the Greek priests and others to detach the Protestants from their new faith. Under date of July 6, he records the following occurrence.

The priests continue as zealous as ever. One of our friends had a child born a few days ago. His wife is still inclined to adhere to the Greeks. So, as he was away from home for a short time

to-day, the neighboring women assembled, called in the priest, got some water ready, and the child was baptized in the greatest haste, after which the priest departed as hastily. When the astonished father returned, he found the women clapping their hands, and laughing at the success of their trick, as if by this stealthy baptism of a Protestant's child, they had performed a wonderful feat. The act, when reported to our friends, who now have learned to entertain more just and serious views of the ordinances of the gospel, served only to increase their disgust with the Greek church.

On the succeeding day (Sabbath) Mr. Smith preached to very attentive congregations, consisting of about the usual number of hearers. In the course of the day the Emir returned from the Huleh. On Monday Mr. Smith called upon him, and seized the opportunity to urge upon his attention the interests of the Protestants. The interview, *so far as professions go*, was satisfactory.

#### *Opposition—Violence—Covenant of the Protestants.*

The situation of the Protestants at Hasbeiya was evidently becoming more and more critical every day. Under date of July 10, Mr. Smith mentions the subjoined incident.

As the daughters of some of our friends were passing by the house of a Greek in the afternoon of to-day, on their way to the female prayer meeting, he began to curse and threaten and rail at them in such a barbarous, and even indecent manner, that the parents felt it to be their duty to complain to the Emir. The offender was sent for and imprisoned; but in a short time the Emir's son Ahmed, as head of "the young men's party," and at the solicitation of some of their leaders, released him. And thus the affair only tended to show the favoritism of the government, and to provoke and encourage "the young men's party," who immediately assembled under arms, as if to take revenge.

The demonstrations of hostility were still more unequivocal on the following day.

One of the most respectable Protestants was grievously insulted in the market place, and the whole body of them were threatened with destruction. Towards evening another respectable man among our friends, having occasion to demand the payment of a debt from a

Greek, was insulted, cursed and beaten. The affair happened near the palace, and a brother of the Emir was witness to it. But when the injured man complained, all that was done, was to call the offender and go through the farce of making peace between them. Also in the afternoon, T. H., having gone into a distant part of the town to visit some Protestant families, was surrounded by a party of young men, among whom was the one imprisoned yesterday. It appeared at the time, and was satisfactorily ascertained afterwards, that they meditated harm. One of them repeatedly put his hand to his dagger, but was checked by a look from another. T. H. in the meantime seized the opportunity to preach to them in his serious, meek and affectionate manner, and after about half an hour they went away quite tamed and disarmed.

From all this it was evident that our friends were to expect no protection from the government; that their enemies were aware of this, and that the latter had determined upon using violence. In these circumstances I judged it to be my duty to report the situation we were in. Having done this, and having yesterday informed the Emir in writing of the danger the Protestants supposed themselves to be in, I felt that I had taken all the steps in my power for their protection, and that nothing remained but to commend their case to God.

During the two subsequent days the excitement continued to increase, and a crisis appeared to be at hand. That no proper measures might be omitted, Mr. Smith called again on the Emir; but he seemed more indifferent than before.

The usual congregation assembled on the Sabbath, and listened to a discourse on the faith of Abraham. The following incident is worthy of a place in the history of a much more enlightened people.

In the evening the whole company of our friends, having satisfied themselves that the people of Zahleh were coming, and that they should have to pass through a severe trial, and perhaps much personal danger, met at my house to enter into a solemn covenant to stand by each other to the last. The step was entirely of their own suggestion, and I knew nothing of it until they had begun to assemble. We first had our common evening worship, at which I gave them a longer address than usual, and then they drew up a covenant engagement in the following terms: "We, whose names are here-

to subscribed, do covenant together before God and this assembly, and pledge ourselves upon the holy gospel, that we will remain leagued together in one faith; that we will not forsake this faith, nor shall any separate us from each other while we are in this world; and that we will be of one hand and one heart in the worship of God, according to the doctrines of the gospel. In God is our help." Each one took this covenant separately, standing by the table, and laying his hand upon the Bible as it was read to him. Sixty-eight names were subscribed on the spot, and the next day the number was increased to seventy-six, all adult males. The affecting solemnity of this scene I leave you to imagine. I have been many years a missionary, and have witnessed a great variety of heart thrilling events, but this is one of the last that I shall forget. Would that that chamber, as then crowded with those hardy mountaineers, in the interesting attitude of that moment, could have been thrown upon the painter's canvass! At some future day, when the gospel shall have triumphed here, it would be cherished and admired as the first declaration of independence against ecclesiastical tyranny and traditional superstition.

#### *A Device defeated—The Emir.*

The storm which had been so long gathering in the distance at length drew nigh.

Late in the afternoon of July 14, a company of horsemen appeared, descending the mountain on the north of the town. They were the people from Zahleh, accompanied by individuals from Rasheiya, Kufair and Munis, in all twenty-five or thirty. They were met at the outskirts of the town by the leaders of the Greek party, and conducted, as our friends had expected, to their houses. They first went in a body to the house of the leading Protestant, and then distributed themselves among all the other principal persons of our community. But the latter had been too wary for them. They had closed their houses, and were now assembled on my terrace, from whence every movement could be distinctly observed. Only one of their houses was found open, the owner having just returned from a journey, ignorant of what was going on; and in that three or four immediately quartered themselves. It was evident that our friends had not misjudged in their tactics. By closing their houses, they had parried the heaviest stroke of these uninvited guests.

Not only had the intruders thereby failed in their intention of creating expense for the Protestants by a long visit in their houses ; but their visit must now become an item of expense to the Greeks for whose gratification they had come. So unwilling were they to be disappointed that even after sunset they were still sitting before the doors, as if waiting for a chance to get in when our friends should go home to sleep. Seeing this, the latter resolved to appeal to their Governor to defend them against this species of oppression. After dark, therefore, they went to the palace in a body, with the design of proposing that they would give these strangers a decisive answer to-morrow on any subject which they might have to bring before them, and to demand that in the meantime they might be removed from their houses. Nothing was heard from them until late in the evening, when a report reached me that they were detained in the palace by order of the Emir. At length, about eleven o'clock at night, a messenger from him brought me a private summons to the palace. I found him surrounded by his brothers and children, while a large crowd was standing in the room and about the door in a state of great excitement. Having given me a seat by his side, he declared that the town was in rebellion, and, having no means of keeping the peace, he had assembled his family, and determined to throw down the reins of government, and leave in the morning. It appeared on inquiry that he had at first yielded to the request of the Protestants to remove the Zahleh people from their houses. But on his sending out his orders, "the young men's party" had run to their arms, and the town was immediately in commotion, as if determined to cut off the Protestants. Alarmed at this, and fearful lest I should also be endangered, he had detained them in the palace and now sent for me. He was loud in his assertions that the Protestants had committed no offence in word or deed ; expressed his displeasure that the Zahleh people should have got up such a tumult, when he had supposed they were coming as peace makers ; and declared that as he had not power to suppress the riot, he would not compromise himself in the view of his own and other governments by witnessing it, but would leave the town. I proposed that, rather than he should be put to this inconvenience, I would advise my friends to leave, and thus remove the occasion of trouble ; but this he at once declined, saying that he would leave first.

#### *Unexpected Friends—Conduct of the Protestants.*

At this moment the Druze Sheikhs, Amin Shems and Muhammed Keis, made their way through the excited crowd, and took their seats next to the Emir. One is the leading feudal Sheikh of the province, and the other has hardly his equal for personal bravery. Report says that, with one or two followers, he once put to flight a thousand men. Addressing the Emir, they both protested in the strongest language against the treatment which the Protestants were receiving from their townsmen ; enumerated individual instances of abuse that had come to their knowledge ; warned all against treating them as persons who had no friends to inquire after them ; and called upon the Emir to stand forth in their defence, promising to support him in so doing. "And more than that," said Sheikh Muhammed, throwing his muscular form forward into full view, "let all know that my blood shall flow before a Protestant shall be touched." All knew well the weight of such language from such men. They had felt the force of Druze valor, and had no desire to encounter it again. Immediately a new aspect came over the whole affair. None was more changed than the Emir. The whole plan of leaving the town seemed to be no longer remembered. He told the Protestants they were in no danger. "Go home," said he, "and stretch out your legs to the length of your beds, and nothing shall befall you." He invited me to call the next morning, and I took my leave, admiring the wonderful ways in which God defeats the stratagems of his enemies.

Mr. Smith called upon the Emir next day ; but the visit was followed by no important result. In the afternoon Mr. Thomson arrived from Abeih.

During the day an interview was held between the Protestants on the one hand, and the Zahleh people and the Greeks of Hasbeiya on the other. As T. H. was present, the conversation was general in its character, and led to no definite issue.

To-day (July 17) another interview was requested, at which no stranger should be present. Accordingly the two parties met, and had a full conversation. The whole negotiation was conducted on the part of the Greeks, as if religious principle had nothing to do with the question. Not a religious argument or motive was used. But apologies were offered, promises of money and honor were held out, entreaties were urged,

and threats were made. But to all this our friends answered that they were not influenced by such motives ; they had found what they believed to be the true religion ; this they had chosen for life and for death ; and their opponents might as well despair at the beginning of any success in attempts to turn them back. This, they said, was their answer, and they begged it might be received as final.

The very same evening one of our friends, who had been urged by his relatives to return to the Greek church, on giving his answer in the negative, was beaten in the public street. He went to the Emir, as was his duty, to complain ; but he was received with curses and abuse. Subsequently the Emir's son Ahmed called the two parties before him and went through the mockery of an attempted reconciliation ; as if what had happened was the mere quarrelling of children. I am sorry to add that our friend did not manifest a proper spirit under this trial.

Mr. Thomson having arrived at Hasbeiya, Mr. Smith left on his return, July 19. The issue of this attempt to force the Protestants back into the Greek church is already known. They fled from their homes, and were obliged to become temporary exiles upon Lebanon. The letters of Mr. Thomson, heretofore published, contain a full account of these occurrences.

### Bombay.

#### LETTER FROM MR. HUME.

THE present communication contains several items of intelligence, which are given under different dates. Although they are miscellaneous in their character, they all bear upon the great object of Christian missions in India.

#### *A Baptism—Marriages.*

Under date of November 11, Mr. Hume writes as follows :

Yesterday Wartee, the wife of Casseba, was admitted to the mission church on profession of her faith, and was baptized in the chapel. Previous to her marriage she had been, for a considerable time, in the family boarding school. At the time of her marriage we did not regard her as a Christian ; but for some months past she has manifested a deep interest in the subject of religion, and

has been anxious to be baptized. She evidently is much changed from what she was, and there is gratifying evidence that she has become a new creature in Christ Jesus. She and her husband live very happily together.

A few days since Kinza Ann,—one of the African girls who has been in the boarding school for some years past, and who is a member of our mission church,—was married to a young man, an African, who is a musician in one of the regiments of the East India Company. To-day Nanchuree, also a member of the church, and who for several years has rendered valuable assistance in the female boarding school, was married to Ram Krishna, a catechist in the employ of the church mission at Nassik. He is an interesting young man, one of the two brahmin converts who were baptized by that mission some three years since. We were glad to see him relinquishing his ideas of caste, so as to be willing to marry a young woman of a lower caste than himself. She is perhaps the best educated native female in the Mahratta country, and one in whose piety we have entire confidence. We were much attached to her, and we doubt not she will be very useful in her new relation. Her marriage has devolved additional labor and care on Mrs. Hume, and we have no one so well qualified as Nanchuree so assist in the school.

Mr. Hume writes, November 30, "To-day Nursee, one of the oldest and most intelligent girls in the female boarding school, was married to Hurree, who was taken into our family some three or four years ago. This is the third girl married from the school during the month."

#### *Governmental Support of Idolatry.*

On the 15th of November, Mr. Hume left Bombay on a tour among the large villages north of that city. He reached Kallian, a place of ten thousand inhabitants, on the succeeding day. During his stay in the village, the following incident occurred.

Mention was made of a temple of Trimbuckeshwur, which receives a large allowance from government. This led to a discussion on the subject of the government's connection with idolatry. The Hindoos often say that the Mohammedan government fell because of its disrespect for, and abuse of, the Hindoo gods. The Portuguese too failed in not rendering them proper regard, and consequently this government also soon passed away.

But the English, on the contrary, pay them great respect, allowing funds for the support of their temples and the maintenance of their worship. Thus the English government has secured their favor, and consequently its authority remains. But were the government to change its course in this respect, the favor of the gods would be forfeited, and British rule would speedily come to an end. Thus the prosperity and stability of the British government is converted into an argument for the support of Hindooism. And this is because it has not yet utterly dissolved its connection with hundreds of heathen temples, in different parts of the country.

The people generally cannot see why the government should continue an allowance to the temples, unless it be out of respect to the gods who are worshipped there. They naturally infer, or are easily persuaded to believe, that the allowance is continued for the express purpose of securing the favor of the gods. Hence the prosperity of the English government. This is held up as a clear proof of the benefits arising from paying respect and presenting offerings to the Hindoo gods, and the poor people are called upon to follow the example of the government, if they wish for a share of the divine favor.

The evil described in the foregoing extract will soon cease to obstruct the progress of the gospel. The attention of British Christians has been drawn to this subject, and they will give their rulers no peace till the connection of the government with idolatry is dissolved forever.

#### *A Heathen Miracle.*

Miracles are common in all parts of India, if we may believe the declarations of the Hindoos. The following extract will illustrate their blindness and credulity. The date is December 4.

For several days past it has been reported that the sacred Ganges has made its appearance at Mahim, some four or five miles to the north of Bombay. Great numbers of people on foot, and in various kinds of conveyances, have been crowding thither to drink and to bathe in the sacred waters. It is said that the water in a certain well suddenly rose to a greater height than usual, and assumed a whitish appearance, similar to the color of the water in the Ganges. It was immediately reported, "Gunga has come;" and soon the news spread through the city.

The people generally are very willing to be deceived in regard to such a thing

as this. They wish to participate in the benefits of the Ganges; but few of them are willing to incur the expense and loss of time required for a pilgrimage to the sacred stream. All, however, can find time to go as far as Mahim, and all can afford to accumulate some little merit by making presents to the brahmans who have gathered at this new outbreak of the holy waters. It matters not to them whether it be the Ganges or not; if they only believe that it is the Ganges it is so to all intents and purposes for them. They receive the same benefit in either case. Hence if the people are deceived they are not injured. On the contrary they receive a great blessing. Those who can palm off such impositions are public benefactors. All classes share in the benefits. The brahmans receive large gifts, and the people receive a great blessing. This afternoon I went to see the wonder, but could not perceive that the well differed in any respect from other wells in the vicinity. It is probable, however, that the water in the well rose higher than usual in consequence of another spring bursting into it, and that it assumed a clayish or whitish appearance. The brahmans pleaded with great earnestness for a present. I told them that they were deceiving the people. They said it was true, but they were poor and would be much obliged for a present.

The road was filled with people, going and returning. Probably all of these expend more or less in presents to the brahmans. One old blind man—whom I knew very well, and who gains his living by going from house to house, led by a boy, to sell little articles—met me on foot about half way to Mahim. I asked him where he had been. He said he had been to Gunga to drink and to bathe in its waters. I said to him, "Has Gunga really come?" "What do I know," replied he; "all the people say so." "And how much money have you given away?" This question he was unwilling to answer, but at last admitted that he, and the boy who led him, had given about one dollar. Such things are not new in the history of this part of the country. At different times and places Gunga has been in like manner reported to have made its appearance, to the great joy of the people and to the no small gain of the brahmans. Intermittent springs are regarded by the people generally as periodical visits of Gunga.

An account of one of these springs, furnished

by Mr. Hume, will be found in the Herald for November, 1844.

### *Help Needed.*

Large numbers of Romish missionaries have arrived in Bombay during the year, having come by the English steamers from Suez. The November steamer brought one Romish bishop, eight priests and sixteen nuns. The December steamer brought six Carmelite priests. I have not now at hand the means of stating the whole number of those who have arrived during the year. Most of them pass on to other portions of India, China, &c. And when are we to hear of the arrival of more missionaries of the American Board? Your missions in Western India should not be allowed to remain in their present weak state. We have held our peace, perhaps too long, in view of the embarrassments of the Board, its want of men and money.

You have but two missionaries in Bombay, and the time of one of these is much occupied with the press. We need help in order to carry forward our operations with any due degree of efficiency. The mission at Ahmednuggur also needs assistance; and the whole country is open. I have formerly spoken of Tanna, which is only twenty-two or twenty-three miles distant, and is a place of some eighteen thousand inhabitants. A railroad between the places will probably be in operation soon. Missionaries there and in Bombay might act as one mission. You have an efficient and valuable printing establishment here, and a great amount of preparatory labor has been performed. And why should you and the American churches hold back now, and leave your missions so weak, and thus fail to reap the benefits of what has already been done?

### *Ceylon.*

#### **LETTER FROM MESSRS. WARD AND COPE, OCTOBER 15, 1844.**

#### *Batticotta Seminary.*

MESSRS. WARD and COPE are teachers in the seminary at Batticotta, and this letter contains their report on the state and prospects of the institution. The information given below will be interesting to many in this country.

Two terms, commencing respectively on the 22d of February and the 26th of

June, have elapsed since we wrote to you. At the former date the number of students connected with the seminary was one hundred and four, exclusive of a preparatory class which consisted of thirty-five boarders and a few lads belonging to families residing near the mission premises. Fourteen have since left—S. Williams, J. W. Alexander, J. Andrews, George Boardman, S. W. Dana, W. Hall, W. T. Hamilton, C. Hoover and Asa Lyman—having completed the prescribed course of study and received certificates to that effect. They were dismissed on the third instant. John Keep was sent away in June last, and he was found to be deficient in capacity. D. K. Ellis was dismissed for disorderly conduct. George Cowles and Daniel Pike ran away;—the former having gone to Colombo, as we are informed, with the hope of obtaining employment among his friends, several of whom reside there; and the latter having been enticed away by his relatives to be married to the widow of his deceased brother. Henry A. Rowland has been absent from his studies more than a year on account of a protracted deafness, and it is understood that his connection with the seminary is dissolved.

The additions, during the period under review, are D. H. Clark, Benjamin Rice, James W. Weir, M. P. Payson, Cowles Mead and R. C. Baily. These were dismissed for bad conduct, June 23, 1843; and they were restored during the last term. A lad who has received the name of Ebenezer Kellogg, has been admitted to the fourth class. The seminary classes now number as follows:—first class, seventeen; second, twenty-seven; third, twenty-six; fourth, twenty-five. Arrangements have been made for the formation of new class which is to consist of about thirty pupils. During the last term Jeremiah Evarts was appointed a teacher. He was a member of the select class formed in 1840; but he spent most of the time while connected with the class in the study of medicine under the direction of Doct. Ward. The appointment was made to supply the deficiency occasioned by the resignation of (teacher) Rockwood, who left the seminary in May last.

The interests of the seminary have recently suffered by reason of the necessary absence and other engagements of its instructors. Mr. Wyman was obliged to leave his post several months ago, and there is very little prospect of his being able to resume his labors. Mr. Hoisington's re-

turn will relieve the immediate pressure; but the permanent prosperity of the institution cannot be secured till a greater amount of attention and labor is expended upon it.

The religious aspect of the seminary during the last two terms, though encouraging, calls for fervent prayer. Several of the students are asking admission to the church, and they give some evidence of sincerity in seeking the "one thing needful;" but we fear that they have not been so taught by the Holy Spirit as to come to Christ by faith. The majority of them, though generally attentive to the Word, give no evidence that their aims are higher than the perishing objects around them. In several respects, however, there is a manifest improvement. With the exception of one or two cases of discipline, there has been no exhibition of a spirit of insubordination, and the conduct of the students has generally been commendable. There appears on the part of both students and teachers a more decided approval of the things that are pure and lovely and of good report. The gospel plan of salvation by faith in Christ is, we are confident, better understood; and professions of obedience to the Savior, if not as numerous as heretofore, proceed more frequently from conviction, and, as a consequence, they are better maintained. The prospects of the seminary, in a religious point of view, seem to us to be improving. Being persuaded that not a few obstacles to the desired prevalence of Christian principles have been removed, we earnestly invite the friends of the institution to unite with us in our attempts to bear it before the mercy seat that all its members may become savingly interested in the grace of Christ.

The influence of the seminary in promoting the interests of education in Ceylon may be inferred from the subjoined statements.

There is a growing desire on the part of students to obtain a more thorough education. The demand is for men of higher attainments. Hence the desire to remain longer in the seminary; whereas ten years ago it was deemed necessary to offer a premium to those who should continue through the prescribed course, and five years ago, an additional premium was given to induce a few to enter a select class. Candidates for admission to the seminary are making sacrifices to fit themselves for its instructions, which, till recently, we did not venture to ex-

pect. In proof of this we will mention the fact that of the thirty-five boarding scholars belonging to the preparatory class, a large majority are paying for their board in ready money, and in part also for their books.

Christian education is steadily advancing in the province, and the seminary, which is first among the agencies which are effecting the change, continues to grow in the esteem of the public. Even the severe discipline of 1843,—which for a time produced only murmurs and complaints,—has rather increased than diminished the confidence of the community in the conductors of the institution. The dismissions referred to have been salutary, both in their effect upon the young men who were disciplined, and upon the interest of the mission. About half of the number,—Ira Gould, J. Morse, Isaac Sayrs, D. Stowell, H. A. Wood, J. Clough, A. Hart, J. C. Parmelee, J. Porter, J. F. Armstrong, J. Breckenridge, T. L. Hamner, D. Kellogg, S. Town, E. D. Whittlesey, H. W. Carey, R. Crossett and J. Page,—are now in the service of the mission, mostly as teachers of village schools;—a department of missionary operations for which it has hitherto been extremely difficult to obtain suitable assistants. The displacing of heathen school-masters by educated young men, whose religious views and preferences are on the side of Christianity, is an important step, and has already produced salutary results.

### China.

**LETTER FROM MR. WILLIAMS, OCTOBER 15, 1844.**

*Call for Preaching — Obstacles — Ignorance.*

ALMOST every communication from this mission presents some new phase of the work in which our brethren are engaged. The statements which have heretofore reached us, have generally been of an encouraging character. The field is immense, and the doors of access to it are rapidly multiplying. Some of the obstacles to the spread of Christianity, moreover, which are found elsewhere, either have no existence here, or act with a greatly diminished power of resistance. Still it is very obvious that this vast empire can never be thoroughly Christianized without a mighty effort. In China, as else-

where, "the heart is deceitful above all things and desperately wicked;" and this is the grand hinderance to the reception of the gospel.

The statements which follow, so far as they relate to the intelligence and education of the Chinese, are very important. To many they will be new. While they throw considerable light upon the actual condition of the Chinese mind, they show the necessity of raising up, as speedily as possible, native preachers. Europeans will find it very difficult to adapt their instructions, perfectly and readily, to the mass of the people.

At present we all are enjoying an unusual degree of health, the only serious invalid being Mr. Abeel. He reached Amoy in four days from Hongkong, and found all the brethren there in good health; he was himself, on the whole, rather better for his trip.

Doct. Hepburn,—who has just come down from Amoy,—says that the only limit to the preaching of the gospel at Amoy, is the fewness of the preachers and their weakness and inability to talk longer. The same is true, I suppose at Hongkong and Shanghae. At Ningpo the brethren are unable as yet to preach much; the Presbyterian Board of Foreign Missions intend to make this their principal station. Chusan will probably be denied to foreigners as a place of residence, as soon as the English troops leave it. Mr. Way and Doct. McCarty are now there, and Doct. Macgowan of the Baptist mission intends to settle there next spring. Two new missionaries of the Church Missionary Society have just arrived—Messrs. Smith and McClechie—who intend to proceed north in the spring, but do not know where they will finally settle. There are now five or six congregations gathered in Hongkong among the Chinese, every Sabbath; and instruction is communicated, for the most part, in an intelligent manner.

It is a great attainment to be able so to expound Christian truth to the Chinese, as to be sure that what we say is understood. The people often pretend that they comprehend our teachings, to save themselves from the imputation of inattention or ignorance, when, on being questioned, they answer in a vague way which only shows how apathetic are their minds, and untouched are their hearts. The muck-rake has been always in their hands, and the tale of the cross finds no response in their mercenary breasts. The subjects spoken of are new; the idioms and figures we employ are bar-

barous and difficult to understand; no quotations from the classics; no well rhythmmed periods; but, as they say, only a seesaw on one "Jesus who was dead, but whom we affirm to be alive."

Future discoveries may show that the difficulty described below is more formidable in the southern provinces, than it is in those which lie farther north.

The real ignorance of most of those whom we address, is a great obstacle when we try to explain a portion of Scripture or a tract. They read, in very many cases, their own language just as I should read Hawaiian, without understanding a word, only a few characters here and there. The labor of learning their native tongue is very great, even for the people themselves. Indeed it is quite as much (if not more) for them as it is for us; for they have no well digested rules for learning the characters, or the idioms of the written language, and a year or two at school merely enables them to read a few thousand characters, of which they are never taught the meaning. I have often asked people in the streets if they knew the meaning of a newly published edict which they had just been looking at, for some time, very attentively; and in not a few cases they could tell me nothing at all of its contents. So it is, in a still greater degree, with our tracts, our versions and our preaching; for in all these instances the newness of the subject adds exceedingly to the difficulty of understanding the language. In most cases, therefore, books are not looked into, but are laid upon a shelf; the labor and trouble of reading them being greater than the mind and memory willingly undergo. You see people resorting to conversation, to the gaming table or the opium-pipe, for mental amusement or mental stimulant; not to reading. This is the case even among educated men. Our teachers who seem to understand whatever is placed before them with perfect facility, seldom occupy their leisure with reading anything, but spend it in listlessness or in conversation. Poverty too prevents a large proportion of the men from learning to read, or from following up their education so as to extend their knowledge. If a lad can write a business letter and keep accounts, he has education enough to get along in the world; and this is the only end of his life.

We see then that a native agency is indispensable to the success of the gospel among our means of acting upon the

mind of this people ; for it is almost impossible for a foreigner to adapt himself to the level of the greater part of a congregation which may be collected at any given place. They may ascertain, indeed, that the discourse is about Jesus and heaven and hell and repentance ; but these terms must all be explained ; not a word can be taken for granted. A foreigner learns, for instance, that a certain word means "repentance ;" but he will be mistaken if he thence infers that this term conveys the same idea to a Chinaman as "repentance" does to himself. I have been surprised at the ignorance of those who have received a good deal of instruction, even in respect to the simplest principles of Christianity. After several such attempts to instruct and convince and convert, we learn more fully what this Scripture means, "Without me ye can do nothing."

### West Africa.

LETTER FROM MR. WILSON, DECEMBER  
9, 1844.

#### *The Cession to France—The Future.*

THE friends of missions will be sorry to hear that the cession of King Glass to the King of the French, heretofore mentioned in the Herald, has probably been confirmed by the government at home. It is possible that Great Britain may be induced to offer an effectual remonstrance ; this result, however, cannot be anticipated with any great degree of confidence. The memorial which the people of King Glass sent to the English government in March, 1844, has been printed, and the affair has been discussed in Parliament ; and there are some individuals in England who feel a strong interest in securing adequate protection for the people who reside on the Gaboon. But such are the relations of England and France to each other, and such, especially, are the relations of both to the broad question of territorial acquisition in different parts of the world, that there is much reason to fear an unfavorable issue.

Mr. Wilson states that there were three vessels of war in the Gaboon, a few days prior to the date of this letter. One was from France, another from England, and the third was the United States brig of war Truxton. "From the officers of our squadron," says Mr. Wilson, "we have received many civilities."

The commander of the French vessel reports that the King of the French has ratified the treaty which was obtained

from King Glass, as already detailed to you, and that henceforth both sides of the Gaboon are to be considered as under the protection of that nation ; though no interference is to be made with the laws, customs, &c., of the country, or with the trade of the river. This report has created quite a sensation among the people ; and it would have been still greater, had there not been some doubt cast upon the statement by the officers of the other two vessels.

The natives will be quiet, I think, until they receive something official from England. If that government does not interfere it will be impossible to foresee what will be the course of things. Should France be content to maintain a mere nominal claim to the country, and not let the natives feel her authority, they might remain in quietness. But if Louis Philippe enforces the terms of the treaty, especially if they are required to raise the French flag, in distinction from those of other nations, which has not been the case heretofore, violence will be the inevitable result. King Glass's people will withdraw from the banks of the river, and, being reinforced by almost any number of bushmen, will commence a warfare, that may prove more serious than the French have imagined. For the present, at least, the French will pursue the former of these two courses.

We feel that our situation is a critical one. If King Glass's people are dispersed, our mission will be broken up, or greatly embarrassed, for the time being. Our trust, however, is in God. These things, though mysterious to us now, will all, in some way, redound to the glory of God, and hasten the conversion of Africa.

The anxiety of France to make acquisitions of territory in Western Africa, is undoubtedly connected with a gigantic scheme of papal propagandism.

A French Catholic priest arrived in the river, about two months since, and has erected a house at the French settlement ; but I have not seen him, nor do I know any thing about his plans or designs. We shall confine ourselves to preaching "Christ and him crucified," and endeavor to leave results, over which we can have no control, in the hands of Him who orders all things well. The French may derange our operations and plans for a while ; but I have no faith in the permanency of their establishments. The insalubrity of the climate, the intrinsic difficulties of prosecuting any scheme

of colonization in Africa, the meagre fruits that are likely to reward their outlays of men and money, have not been weighed maturely. And should our labors be suspended or entirely broken up, it will be a consolation to know that we have sowed seed that will certainly, in God's own time, bring forth fruit to his praise.

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LETTER FROM MR. BUSHNELL, DECEMBER 11, 1844.

*Health—Trials—Encouragement.*

It will be remembered that Mr. Bushnell, in company with Mr. Campbell, sailed from Boston, January 1, 1844; and that both became sick with the African fever at Cape Palmas, the former recovering from the attack, while the latter survived it only a few days. Mr. Bushnell arrived at the Gaboon in May, and remained at King Glass's town till the death of Mr. Griswold, when he was appointed to fill the vacancy at Ozyunga, or Prince Glass's town.

I commenced my labors at this station about the middle of July; and thus far I have had much to encourage me. I am happy to inform you that my health remains comparatively good. Since my recovery from the fever at Cape Palmas, in April last, I have scarcely been confined to my room by sickness. At the same time I feel the effects of the African climate continually, and I am convinced that the utmost care is requisite to the enjoyment of any thing like comfortable health on this coast. I have seen something of African diseases, and once and again have followed beloved missionary brethren to the grave; but I rejoice that I am spared yet little longer to labor in my Master's service. The loss which we have sustained in the death of Mr. Campbell is great. It appeared to me that he was just the man for this work; and we had anticipated years of mutual toil in this dark land. But an all-wise Providence has called him home. I think, however, that we have no reason to regret his coming to Africa to die. It was the earnest desire of his heart, and in accomplishing that desire he was doubtless better fitted for his heavenly inheritance; and perhaps his death may do more for the cause of Christ than many years of life at home would have effected.

On the third Sabbath in July last, we opened our chapel and commenced a regular morning service at this place. I

usually have three services on the Sabbath, which are pretty well attended. The people are generally respectful, and listen to the truth with attention. There have been a few cases of serious inquiry; and I sometimes hope that the Spirit of the Lord is beginning to move upon the minds of the people extensively. Several of our Cape Palmas children who are now connected with this station, have recently expressed a hope in Christ. One of the number (the teacher at Case's town) has united with the church; another is now a candidate, and will probably be received at our next communion. Our boarding school, consisting of from fifteen to twenty scholars, is in a flourishing condition. I have recently visited most of the Mpongwe towns on the river, and I intend to make another tour as soon as there is a little cessation in the hard rains. I found the towns smaller, and the population less, than I anticipated. Though the Mpongwe people are less numerous than many of the African tribes, I consider them a very interesting and, in view of their commercial relations with surrounding tribes, a very important community. Should they become a Christian community, they would carry the gospel to many who now sit in darkness.

The Mpongwe language is remarkable for simplicity, conciseness, and force of expression. It is some time since I commenced writing sermons and preaching in this tongue.

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*Sandwich Islands.*

LETTER FROM MR. GULICK, SEPTEMBER, 1844.

*School—Music—General Improvement.*

MR. GULICK is at present stationed on the island of Molokai. His associates are Messrs. Hitchcock and Andrews, the former of whom has labored in that field for a number of years. The latter, having left this country with the last reinforcement for the Islands, had just entered upon the missionary work at the date of this letter.

The situation of Molokai is, in some respects, peculiarly favorable to the improvement of the inhabitants. Its proximity to Lahaina,—where a large number of ships recruit every year,—gives it the advantage of a good market; thus the natives are enabled to clothe themselves and their children decently, and also to procure many other conveniences and comforts. At the same time, the intervening channel keeps at a distance

many of the demoralizing influences which issue from places frequented by sea-faring men. Indeed the population upon the south side of the island exhibits a greater amount of enterprise than is often found with an equal degree of exemption from the vices of civilization. It is somewhat remarkable that the missionaries have suffered but little inconvenience from the efforts of the papists.

Mr. Gulick has the superintendence of the station school, with an equal share of the preaching. This arrangement brings him into immediate contact with the children and youth.

Our station school has about two hundred and seventy children on the list. But as many of them are quite small, and live two or three miles distant, there are seldom over two hundred present. School hours are from eight to eleven in the morning, and from one to three in the afternoon. The teachers are two graduates from the seminary at Lahaina-luna, and an assistant from the female seminary at Wailuku, with several moniters.

I am accustomed to meet with them, morning and afternoon, and open the school with religious exercises. A few verses of Scripture are read, accompanied with questions or remarks on the topics suggested, or on the fundamental doctrines of the gospel. On Monday the sermons of the preceding Sabbath are themes for questions and remarks. Singing and prayer are also a part of our daily exercises.

And here let me remark that I think most of us have had an erroneous opinion of the capacity and relish of Hawaiians for the science of music. Owing to the bronchitis and other complaints of Mr. Hitchcock, the people at this station have had very little instruction in music, except from the graduates of the seminary at Lahaina-luna; and yet, so far as I was acquainted, few country congregations in the United States could present either as skilful a choir or as many singers. And, with few exceptions, the children and youth make the music. It is truly delightful to see in our school some two hundred children, from four to sixteen years old, a great part of whom sing with propriety evangelical hymns, set to music with which we have long been familiar. And they are so fond of the exercise that they often sing in the streets. I have repeatedly stopped in the road to listen to little girls,—five, six and eight years old,—singing to congenial words the tunes set to "Come thou fount of every blessing," "Awaked by

Sinai's awful sound," &c. In the school children who have not yet learned to read, will catch the tune and sing harmoniously with their little companions. Before concluding my remarks respecting schools, I will say that the proportion of children in this district, and I believe throughout this island, is unusually large; there are more than twice as many as are found in some other places.

The Sabbath school contains about four hundred pupils. The first recitation in the station school, every morning, is a verse of Scripture.

The following remarks concerning the progressive civilization of the Hawaiians, will be noticed with pleasure by all who are interested in the prosperity of this people.

Within the last two years, owing chiefly to the illness of my wife, I have visited considerably on all the islands, except Hawaii. The change and improvement in the general appearance of the people, within the last five years, is certainly great. In 1838 I visited this station; and the alteration which has since taken place, is truly surprising and delightful. Very few of the people then wore anything except native *kapa*, which can scarcely be called raiment. Comparatively few of the natives are now destitute of clothes made of foreign cloth. Even the children generally have a shirt or a frock, and on the Sabbath some additional garment. They then had a house of worship of rough stones, laid up in mud, without plastering, and with mere openings in the wall for windows. Now they have a substantial stone meeting-house, laid up in mortar, one hundred feet by forty-five, neatly finished throughout, with a gallery eighteen feet wide in the end opposite the pulpit. It has an earthen floor which is entirely covered with mats of the pandanus leaf. Nearly all the audience sit on decent settees of their own manufacture; and for order and propriety of conduct they will compare advantageously with assemblies in some parts of the United States. A similar change, and nearly to the same extent, is observable at various other stations which I have visited.

In all places where there is a market for native produce, they are beginning to enjoy the comforts of civilized life. In the houses of the more enterprising we find chests, chairs, lamps, tables, bedsteads, portable desks, and even bureaus and clocks occasionally. Very many own horses; some have cattle and sell milk, butter and beef to foreigners.

Although it is my impression that the external change is greater than the internal or spiritual, yet, I doubt not, the latter is also very great in our whole field, at least as far as it is cultivated.

LETTER FROM MR. HITCHCOCK, AUGUST  
21, 1844.

*An Out-station—State of Molokai.*

SINCE the preceding communication was put in type, a letter has been received from Mr. Hitchcock, who is a fellow laborer with Mr. Gulick on the island of Molokai. The following extracts will present some additional facts, corroborative of the statements already made. The first of these extracts relates to a visit of Mr. Hitchcock and family to an out-station, about twenty-five miles from Kaluaaha, where he ordinarily resides. He was absent two weeks.

On our arrival, we found our house newly thatched, and abounding with potatoes, kalo, melons, wild gooseberries, bananas, sugar cane, fowls, fish, and last, but not least, pure mountain water, brought nearly two miles. We had every evidence that we could desire of the fact that the people were glad to see us. Although they live very much scattered, occupying a territory that is a number of miles in extent, and cut up by deep ravines, yet it was not long before many were there, tendering to us their hearty welcome. Indeed the people have evinced their regard for the word and means of grace by more labor and self-denial and expense, than could have been expected of them had they been even more competent to estimate the worth of the blessings proffered to them. During the past year, particularly, they have made great efforts to obtain the means of grace. They have erected a thatched meeting-house, worth several hundred dollars. It will accommodate about seven hundred hearers. They have also built us a native dwelling house, besides contributing nearly thirty dollars toward the meeting-house at Kaluaaha, at which they are expected to meet only once in the year. And while I was there, the church members and others erected a study for me, nearly completing it in one day.

On the Sabbath which we spent with them, their house of worship was well filled, and I know not that I ever preached to a more attentive audience. In the afternoon the Lord's supper was administered to more than one hundred

members; and I cannot but hope that many of them held inward communion with him who died for them and rose again. To me it was a solemn and interesting occasion. While at this place I conversed individually with more than a hundred persons, and I examined and propounded twenty-nine for admission to the church.

This outpost is a field sufficiently large to be made a station, and the people are very anxious to have a resident missionary. As it is not probable, however, that they will ever enjoy the entire labors of a missionary, it is of great importance that they should be frequently visited from Kaluaaha. I am now hoping to be able to preach there once every six weeks.

Mr. Hitchcock next proceeds to give an account of the missionary work upon the whole island. During the year which ended March, 1844, a new house of worship was erected. The building is one hundred feet long and fifty wide, with a gallery eighteen feet by forty-five. It is built of stone, with coral corners, &c. The amount of labor expended upon this edifice must have been very great. Much of the timber,—after it had been cut, hewn and dragged a mile or more, over rocks and through a water-course, to the shore,—was carried in canoes, stick by stick, about twenty miles, directly against the wind. The rest of it was floated about ten miles, having been previously drawn several miles, over ravines and precipices.

You will see by the last annual report of the mission, that thirty-one persons were admitted to this church during the past year, and that the members in regular standing amount to about six hundred and fifty. Since the date of that report, there have been no additions, and but few suspensions or removals; about sixty candidates now stand propounded for admission. The church has thus far been more free from scandalous offences in its members, than, considering their circumstances, social habits and great ignorance, could have been anticipated. In many of the members, I rejoice to say that God's will is paramount to every other influence; while to the mass it is a rule which is more or less regarded. When I think of the character of the churches in the United States, and compare them with ours, I am at first pained at the apparent disparity in favor of the former. But I am always greatly relieved by contrasting the light and privileges possessed by these poor Hawaiians with what is enjoyed in America; and as dereliction from

Christian duty is more criminal in the enlightened than in the ignorant, the disparity between the churches at home and at the islands becomes, on reflection, much less than it seemed at first view. I can truly say that, considering all the circumstances of the church at this station, there are more reasons for thankfulness to God that its standing is what it is, than for discouragement that it is no better.

Mr. Hitchcock has been much cheered by the arrival of Mr. Andrews. By increasing the amount of labor and watchfulness bestowed upon the field, he hopes that it will be cultivated with greater success.

In conclusion, I am happy to state that the people on Molokai have made great progress in moral, religious, intellectual and social improvement. To convince any one of this, he need only be told,—after looking at them in their present circumstances, and seeing them sitting decently clad in the house of God, and hearing most of them repeating from memory his word,—that twelve years ago there were not ten intelligent readers on the island; that the children were untaught; that their only place of worship was a clump of trees, under which they assembled, a dense mass of swarthy beings, without garments, bonnets, or any thing indicative of the least refinement or comfort; and that there was not a single individual who gave satisfactory evidence of his being a Christian. The progress of the people in knowledge, piety and comfortable living, has already been so visible, decided and beneficial, as to cause us to admire the mercy and grace of Him who has brought about the change; and, regarding the good heretofore done to the people as but the first fruits of a still richer harvest, we proceed in our work with no feeling of discouragement or despondency.

LETTER FROM MR. CLARK, OCTOBER 18,  
1844.

*Wailuku—Native Liberality.*

MR. CLARK is now laboring at Wailuku, on the windward side of Maui. At the general meeting which was held in May, 1843, he was transferred from the seminary at Lahainaluna to this station, in consequence of the state of his health. When the present letter was written, therefore, he had been at Wailuku less than a year and a half.

14 \*

During the past year there has been no special revival of religion in this congregation; but since the church came under my care, one hundred and eighty-two persons have been added to it by profession. About twenty have been suspended, a part of whom have been restored. There have been some deaths and removals to other churches; so that the present number of communicants is probably less than nine hundred.

We have followed some of our most efficient members to the grave, since my connection with the church. I gave you some account of Bartimeus in my last. Soon after his death, we were called to bury one of our most useful females, an assistant in the female seminary. And a few months later, Hawaii, an excellent old man, who had been an active and useful officer of the church, was called to his rest.

A brief notice of Bartimeus, written by Mr. Clark, appeared in the Herald for May, 1844. A concise memoir of him, and also of Hawaii, has since been published at the Islands. Some further account of these individuals may hereafter be given to the public. The information communicated in the following extract will be read with unmixed pleasure.

I am happy to mention one very pleasing fact in relation to this church, as it indicates the onward progress of our work, and encourages us to hope that the Hawaiians will, at no very distant day, support their own religious institutions. A little more than six months ago, the subject of sustaining the ordinances of the gospel in this place began to be agitated by some of our most enlightened brethren. A public meeting was called and fully attended. After several animated speeches from leading members of the church on the duty of supporting their pastor, and on the benefit which would accrue to themselves and to the cause of missions by their doing so, the following resolutions, drawn up by one of their number, were proposed and adopted unanimously:

1. That we decline the support received by Mr. Clark from the missionary society in America, and that this church of Wailuku unite together to furnish all he needs for a support.
2. That his support, heretofore received from America, be sent to those places where the name of the Savior has not been known.
3. That contributions at the monthly concert, and contributions for other definite objects, be kept distinct from what is contributed for the support of the pastor.

Some other resolutions were adopted, proposing that collectors should be appointed for different districts, and that all should contribute voluntarily, according to their ability. Collections began to be taken up immediately for this object. Six months have now elapsed; and during this time about two hundred dollars have been raised for this object, more than half in cash, besides something for other purposes. The people seem disposed to go forward. The amount already raised is as much as I anticipated. I do not expect that they will be able, at once, to raise a full support. But a beginning will be made; and if Providence favors the effort, I trust that the whole amount will be hereafter furnished. It is the first direct effort made by any of our churches to support their pastors, with the exception of the one recently made to sustain Mr. Green. And it is the more encouraging as being spontaneous, without any direct appeal on my part. The meeting, in the first instance, was held, and the resolutions were prepared, without any agency of mine. I have endeavored to teach the doctrines of the Bible on this subject; and since the effort has been commenced, I have been under the necessity of attending much to the details of the business; still the object is worthy of the time and trouble. The people, you know, are poor, and, as individuals, can do but little; but motives which awaken industry and enterprise, especially if they are benevolent motives, cannot fail to elevate and improve their condition. A few other churches are doing something in the same way.

LETTER FROM MR. BISHOP, NOVEMBER  
15, 1844.

*Introductory Remarks—Discouraging Circumstances.*

It is always difficult to obtain correct ideas respecting the character and condition of a distant nation. And this difficulty must necessarily be increased in the case of a people who are in a transition state from heathenism to Christianity, from barbarism to civilization. We become acquainted with one class of facts, and infer too much. We then hear statements of a different tenor, and go to the opposite extreme. The witnesses on whose testimony we rely, are competent and honest; and yet we do not find it an easy matter to satisfy ourselves as to the exact truth.

Some have probably felt this embarrassment while looking at the Sandwich Islands. At one

time they have read accounts of interesting and powerful revivals; or they have contemplated the system of education which has been introduced; or they have watched the progress of the temperance reformation, and they have felt that this young nation must be far advanced in piety and general improvement. At another time they have perused striking and startling descriptions of the state and habits of the people—their indolence, their ignorance, their degradation and their immorality—and they have come to the opposite conclusion. Perhaps also they have supposed that the representations of the missionaries were hardly reconcilable; or, at any rate, that the solution of a problem, so intricate and perplexing, was beyond their power.

There is reason to believe, however, that the difficulty grows out of our inability to understand and appreciate such a state of society. We have never seen any thing like it; and hence we have no experience to aid us in forming our opinions. For this very reason we ought to be slow to suspect any real discrepancy in the statements of our brethren. Something undoubtedly may be put down to the account of temperament. Different individuals will take different views of the same phenomena; and, indeed, the same individual will receive impressions, varying according to the light and shade of his own feelings. But the inconsistency, for the most part, is only apparent. Our attention is directed by successive communications, now to one, now to another, portion of a great picture; and if we see things as they are, there must be considerable diversity of view and impression. Were it otherwise we should have reason to question the truth of the statements.

The foregoing remarks have been occasioned by the letter of Mr. Bishop, who is stationed at Ewa, Oahu. The cursory reader may regard it as altogether discouraging in its tone, and as not easily reconcilable with other communications from the same mission. But such a view of Hawaiian society, in a picture that shall be accurate and complete, is probably indispensable. Besides, it is not to be expected that the march of improvement will be constant and uniform. At the Sandwich Islands, as elsewhere, there will be seasons when iniquity will abound, and the love of many wax cold. But that a wonderful change in their condition has been effected within a very few years; that God has most signally interposed in their favor, in repeated instances; that he has resolved, apparently, to illustrate the efficacy of his truth and the power of his grace in their history;—of all this there can be no question. How much reason have we then for gratitude and praise!

The state of religion among us is at present unpromising. Some have been received into the church during the past

year; but the things of this life entirely absorb the thoughts and affections of the multitude. The irreligious portion of the community can, with difficulty, be induced to give even a hearing to the preached word. The acquisition of property is beginning to be the ruling desire, to the neglect of the "one thing needful." Perhaps this is one of the phases of the transition state of this people; but it is attended with too many dangers to give us joy. My congregation on the Sabbath has decreased in some measure, during the past year; and the same may be said of previous years. While many have died, as is hoped, in the faith, many have apostatized, and others have removed; and but few are coming forward to fill their places.

I have no desire to conceal the fact that the religious character of this people has not, for some years past, been such as we had hoped, and that immoralities are becoming more and more frequent. The influence of the gospel and the protection of the laws keep the surface of society smooth and tranquil; but he must be a mere superficial observer, who does not perceive a strong opposing undercurrent. The low standard of public morality; the little disgrace that attaches, in the eyes of the people, to misdemeanors which in other countries would be the ruin of character; the looseness of the family compact; the want of a salutary watchfulness and restraint on the part of parents and guardians over children and dependents; the unrestricted social intercourse of the sexes; and the groveling propensities of a rude and sluggish people, are so many antagonist influences that resist their elevation and advancement.

Among the more ignorant classes, moreover, there is a want of that public spirit and desire for improvement which give elasticity to the efforts that are made for their advancement. They have steadily resisted the efforts of their rulers to obtain their aid in the support of schools, the whole expense of which now devolves on the government. And should the latter at any time hereafter withhold their appropriations, the whole system would go down. At present we have an excellent superintendent of schools on Oahu, who is making every effort to pay the teachers as their salaries become due. The consequence is that the schools are in a flourishing state. Could the education which is now afforded to the children, be continued for a number of years to come, we might confidently anticipate

better things from the rising generation. Not that education merely, without religion, will improve their morals; this we see daily exemplified in the character and conduct of some who have enjoyed the best advantages for instruction. But our hope of good rests on the fact, that they will be more susceptible of religious impressions, in proportion as their minds are trained to understand and appreciate the truths of the gospel.

#### *Early Habits—Contributions of the Churches—Poverty.*

The following extract will account for some of the facts stated above.

A native child is not only averse to all labor, but his parents cherish this aversion by never putting him to any kind of business, and by resisting all inducements to teach him how to work. The children, consequently, become vagrant in their habits, and never learn any business by which they may procure a livelihood, until they have families of their own. Another consequence is, that the young people of both sexes are idlers of a most worthless character, and dependent, in most cases, upon others for their daily food. There is scarcely a truly respectable and industrious young person of adult age, among the uneducated classes. Vagrant in their habits and corrupt in their morals, they exert a polluting influence on all around them, and their juniors become early initiated into all their abominable habits. As another consequence of this state of things, these persons, when married, make but little provision for their families, in many instances, indeed, wholly deserting them. The female portion of the community are as corrupt as the males, idleness and gossiping constituting their chief amusement, while the consequences of these vices are most disastrous upon their offspring.

So long as this state of things shall continue, our hopes of seeing an end to the progress of depopulation, now going on, must be vain. Public and personal virtue alone can perpetuate a nation. The number of deaths surpasses that of the births; and the prospect before this people seems to be, that their places will be occupied by the children of foreigners and native mothers, who are already numerous, and are also a more prolific race than the pure Hawaiians.

The preceding letter, and other communications, have already announced that some of the

congregations at the Islands are endeavoring to support, in whole or in part, their own pastors. The following statements will show that the undertaking is beset with very serious difficulties.

Though the standard of piety is low in our churches, and the spirit of the world has crept in, yet we trust that the Spirit of the Lord has not been wholly withdrawn. The gospel is preached in public and from house to house; the ordinances are administered; and the means of grace are used as in more prosperous times.

The people are also doing something for the support of the gospel. While I hear favorable accounts from other places, the church of Ewa has subscribed about sixty dollars towards the funds of the Board, nearly half of which has been already collected. This "day of small things" ought not to be despised, when we consider the limited means afforded to the country people for acquiring property. The farmer, as he is called, (and the majority of my congregation is made up of farmers,) holds on an average about half an acre of wet taro land, and about half as much more of dry land. For this he pays about a dollar annually in rent; and he pays another dollar for his poll tax. He is also called out to work six days every month for the government and for his landlord, which is nearly a fourth of his time. This land will suffice for the food of his family at the expense of three or four hours' labor each week, besides a surplus to sell for other purposes. It takes a man one day each week to bake and pound the food for his family. The remainder of the time is at his own disposal. If he is industrious he can usually employ his time in carrying food to market. If he is idle and vicious, his spare hours are usually spent in the indulgence of his propensities. It takes a man one day to bake and pound a load of poi, and another to carry it to market and return, for which he obtains half a dollar. Deducting one half for the value of the food in the raw state, twenty-five cents are left for his two days' labor. Remember now that such is the rate of profit by which the laboring man is to clothe himself and family, while he pays a hundred per cent. advance upon the American or English prices of the goods which he purchases, and you may form some opinion how much encouragement we have to depend upon the people for a support. In such places as Honolulu or Lahaina, the people enjoy greater advan-

tages for obtaining money than others possess. In the present state of society and with the limited means possessed by the inhabitants, it would be in vain to depend upon the native churches to support their pastors, although they may be willing to pay something towards this object. But as it is a privilege to contribute to the support of the gospel, I have endeavored to convince my people that it is their duty to do what they can; and they have agreed to make a voluntary subscription, once a year. The sums subscribed descend from one dollar to twelve and a half cents, according to the ability or liberality of the contributor. It is supposed that the government will ere long appropriate a portion of their uncultivated lands towards the support of the gospel, leaving it with the pastor to improve the grounds committed to him, and transmit them to his successor. If such an arrangement shall go into operation, it will be required of all foreign pastors, availing themselves of the proffered aid, to become citizens by taking the oath of allegiance. Nothing, however, has transpired to make it certain that this plan will be adopted.

### *Sioux.*

LETTER FROM DOCT. WILLIAMSON,  
JANUARY 3, 1845.

### *State of the Church—The Sabbath—Lying and Backbiting.*

RECENT communications from Doct. Williamson have intimated that the church at Lac Qui Parle is in a less flourishing condition than it was a few years ago. The object of the present letter is to exhibit, with Christian frankness and fidelity, a true picture of missionary results at that station. The reader will not fail to notice that while there is, in this simple statement of unwelcome facts and their causes, little to foster a romantic interest in missions, it is matter of devout thankfulness that so much has been accomplished. The wonder is that there should be any evidence, in circumstances so very unpropitious, that the gospel has not been preached in vain.

During the first seven years of this mission, forty-eight adult natives were admitted to the communion of the church on profession of their faith, and eighty-five of their children were baptized. Within the same period only one of the adults, and nine of the baptized children deceased. During the last two and a

half years only two adults have been received into the church by profession, and only eight native children have been baptized, while ten children and two adults have died, and another must follow in a few days. Rarely, during the last thirty months, have one half of the members been for a month at a time within reach of the preached gospel; and on an average of the whole time I suppose that scarcely one third have been within reach of it. As the greater part of those who are at the greatest distance from our influence, are unable to read, and have none with whom they may pray or converse on the subject of religion; and as they are in circumstances far less favorable for secret devotion than persons in a civilized land, it is not strange that their love to God and their zeal for his glory should become cold; and when in this state, being destitute of the restraints afforded by the laws and customs of civilized society and also of those arising from habit and education, and exposed, as they are, to strong temptation, it would be strange if they did not fall into scandalous sins.

The offences which give the church at Lac Qui Parle the most trouble, are violations of the fourth and seventh commandments, lying and evil speaking, neglect of public worship, and trafficking in ardent spirits. In respect to the first of these offences, Doct. Williamson makes some statements which show that questions of no little perplexity and embarrassment frequently arise in Indian life.

Many of our female members are often, without any fault of theirs, thrown into circumstances where it may well be doubted whether it is their duty to attempt to rest on the Sabbath. They are much of their time moving from place to place. On Saturday evening the woman arrives at the camping place, with tent cover of dressed skin, and household apparatus, weighing perhaps a hundred pounds or more, which she has carried perhaps five or ten miles. By the time she can procure poles and fuel for the night, and stretch her tent, it is dark. Sabbath morning comes, and her husband's moccassons must be mended—perhaps her own and her children's also—and she has no wood prepared, and must obtain some. Perhaps they have no food; her husband, therefore, goes in search of game; and if he is successful, he brings it to the tent, and tells her to dress it. Perhaps he thinks that game is scarce in the neighborhood where they are, and he

tells her to have her tent stretched, before sunset, near some river or lake, eight or ten miles distant, in the neighborhood of which he is going to hunt. If they are alone, she may entreat him to come back to the tent where it is already pitched; but for fear of their enemies they seldom move in companies of less than half a dozen families. When several families are in the same company, the men assemble every evening to determine what movement they are to make the next day; and when this has been determined, woe to the woman who neglects to pitch her tent at the place appointed. She runs some risk of being scalped by the enemy, and she may expect a severe beating from her husband. She may also expect to fast when her neighbors feast; for custom, which here is law, declares that those who conform to the determinations made in council, share according to their wants in whatever meat is taken, while those who neglect to do so, must eat only what they can obtain themselves.

I have presented only one out of many cases of real, or seeming, necessity for laboring on the Sabbath, such as seldom occur in a civilized land. We must lament that the day has often been violated when the necessity was only apparent, and in several instances this has been the case with those who intended to observe it, but knew not when the day came. One woman, during an absence of eight months, kept her reckoning by cutting seven slits in a garment which was made of dressed skin, and then tying a string in the first slit on the first day of the week, and moving it to another every morning when she dressed herself. Others, as conscientious as she, and possessed of more mind, but using no such contrivance, have forgotten, and travelled on the Sabbath, and sometimes rested on other days, supposing them to be the Sabbath. Very few of our members, however, have that strict regard for the day which we could wish. The practice of all traders in this country has been to travel on the Sabbath. There is some improvement in this respect, and we hope for more.

Of another class of sins, Doct. Williamson makes the following remarks:

There are few sins so universally prevalent among the heathen, every where, as lying and backbiting; and it may be questioned whether there are any evil habits which it is more difficult to cast off. From the writings of Homer it is manifest

that among the Greeks in his day it was honorable to tell a falsehood, provided it was done so as to escape detection, till something was gained by it; and though the Dakotas all say it is bad to lie, my intercourse with them satisfies me that they think of the matter just as the Greeks did in Homer's time. In nothing indeed does one of their chiefs excel a white man so much, as in the dexterity with which he fabricates a tale to extricate himself from any difficulty into which he may have thrown himself by his misconduct. When a Dakota wishes to obtain any thing from another, the first question always is, "Have you got it?" As every one, when he hears this question, knows what is to follow, a negative is given to the first question, if a refusal is intended, both by Indians and traders, with few exceptions. And in general the Dakota goes away apparently much better satisfied, even when he knows the answer to be false, than he would have been if the plain truth had been told him.

*Intemperance—Traffic in Whiskey—Obedience Profitable.*

Ardent spirits are the chief bane of the Indian. The sufferings incident to the life of savages, taken in connection with their naturally melancholy temperament, originating perhaps from these sufferings, incline them, more than other people, to drown their griefs in intoxication. Aware of this, we have required of all who have been received into the church a promise to abstain from intoxicating drinks; and from the time we saw that they would be tempted to trade in the article, those who have been admitted have promised to abstain from the traffic also, and others have been fairly warned that they ought not to engage in it.

Several of the women, as well as the men, had been in the habit of drinking to intoxication when they could obtain the means, which, it is true, was not very often; but none of our female members have ever been charged with intoxication since uniting with the church. Indeed I have heard of only three or four who have tasted it, and then only in a single instance, when much urged thereto. Most of the men have, in one or more instances, violated their pledge; but I cannot remember more than three instances of intoxication among them; and in two of these the same individual was guilty, and he has seemed most truly to repent.

How many have been concerned in trafficking in whiskey, I do not know. Whilst they acknowledge that it is a sin, and profess to repent whenever they are guilty, the temptation to it is so strong, and they are themselves so infirm of purpose, that it requires a large measure of grace to continue faithful to their convictions of duty.

That the nature of these temptations may be better understood, Doct. Williamson mentions the following cases :

A man whom we suspended from the communion of the church only a few days since, came to me, about a year ago, to tell me his troubles. A cousin of his, a son of the chief of one of the villages near Fort Snelling which obtain annuities to a large amount, had caused him and his family to be enrolled among those who are entitled to a share, in consequence of which he was receiving about thirty dollars a year. This cousin brought him a keg of whiskey, and asked him to take it, to procure a horse for him. (He had before sinned in this way, and promised to do so no more.) He begged to be excused. The man told him of the friendship existing between them, on account of which this favor was asked; some also said that he was able and willing to make a liberal remuneration, as he had another keg with him which he could give to our church members that he might obtain a horse himself. When the latter replied that he did not wish to have any thing to do with the whiskey, his cousin became very angry; and said that he would never again regard him as a friend, and that he need never go below again, for if he did he should have no part in the annuities. Subsequently the desire to own a horse and to please some of his friends, overcame his conscience, and he has brought several kegs of whiskey from below, for which he has been suspended.

Another man came to me last summer, and asked me what he should do. One of his relatives had given him a keg of whiskey to buy for himself a horse. He knew that it was wrong to trade in whiskey, but his necessity was very great. His family consisted of his wife and three small children, the oldest being less than six years old, and consequently unable to walk when they were moving from place to place. Last spring one of his brothers, in a passion and without any provocation, had shot his horse; in consequence of this, and also of the high

water, he did not arrive at this station in time to plant, and so he had no corn. They could not spend the winter here, for this reason, though he wished to do so that he might hear the gospel and attend school. But he must leave or starve, and yet without a horse they could not go; for he and his wife could not carry their children, with their tent and the other articles which they must take with them. I tried to persuade him that he should obey God, and trust to Providence for the supply of his wants. When he was with me he seemed almost, and at times altogether, persuaded to do so. But he was poor. All the property he had in the world, would not buy him a horse, and the whiskey would; it had been given to him expressly for this purpose; and what else could he do with it? To return it to the man from whom he received it, and who had been very kind to him, would give great offence; for it had been purchased at a high price expressly for him. He asked me to go with him and destroy it. And I believe he thought that I ought to do so, and, for the privilege of breaking the keg and spilling its contents, give him one of the horses belonging to the mission. Perhaps others may think so, but I did not. He finally took the whiskey to the northwest, and returned with a horse. But having sinned wilfully, God so far left him to himself that he was guilty, shortly afterward, of a breach of the seventh commandment; and for those two sins he has been suspended from the communion of the church.

How strong the temptation to the poor women to traffic in whiskey! This can be understood, however, only by those who know how they are obliged to wander over the prairie, and what loads they have to carry; and that they may in this way procure a horse to carry their burden for them, and can procure it no other way. For a keg of whiskey,—which may be bought in Wisconsin, near Fort Snelling, for five dollars,—will buy a horse among the Ihanktonwan, which could not be obtained for other goods that sell for ten times the money. Yet all of our female members who have sinned in this way, to our knowledge, profess to repent; and we hope that they really do so. One who has not resided in this neighborhood for more than a year, confessed having sinned in this way, when I last saw her. I had not before heard of it. With tears in her eyes she said that she thought God was justly angry with her for it. She and her husband, who is not a com-

municant, had taken whiskey to the Ihanktonwan. But before they returned, their son-in-law, who, with his wife and child accompanied them,—being excited to jealousy by something which was told to him by another wife,—shot their daughter dead, as she sat in a tent with her, having his child in her arms.

The subjoined testimony of a heathen to the profitableness of obedience is worthy of notice.

Others have attributed severe afflictions, with which they have been visited, to their misconduct in having whiskey or carrying it, and in travelling on the Sabbath. The husband of one of our members, but not a member himself,—a man of whom we have had occasion to speak as the first Dakota who learned to read and write at this station,—while telling me last summer of the faults of some of our communicants—which he likes to do, as it seems to give some relief to his own conscience—spoke as follows: “I am astonished that they should do so; they cannot prosper. Why do you not cast them out of the church? I am a bad man, and do not belong to the church; but I have suffered so much from whiskey and working on the Sabbath, that I am determined to have nothing more to do with whiskey, and to neither move nor hunt on the holy day. Last fall, when going out for the winter hunt, I took with me whiskey to get horses; and the Great Spirit was angry at me; and my wife became diseased in one of her ankles. She was unwell all winter; and now, at the end of eight moons, is only beginning to walk. The winter we went to Crooked River, though we had corn, we were in haste to get venison, and travelled on the Sabbath in going there, and consequently starved all winter. There were deer, but we could not shoot them. Beavers and otters were plenty in the river, and I know how to trap as well as any man, but I could not catch them. Since that time I was travelling one Sabbath, and my cart (he is the only Indian residing here who had one) turned over. My guns were both broken. At another time I went out to hunt on the Sabbath, and my gun burst, tearing my hand. I determined I would do no more, and I have rested when the buffaloes were thick all about my tent. But here lately, when I was resting on the Sabbath, and had determined not to hunt though the buffaloes were in sight, Giiciye came, chasing a fat cow close by, and before I thought, I called for my gun, and as I

raised it, before I got it to my eye, it went off, I know not how, and, instead of killing the cow, the bullet passed through the foot of my friend, wounding also the horse he rode. I have spent much time and medicine in attending on him, and yet they threaten to kill me."

Such are the words of one of the best minds I have met with among the Dakotas. Others have probably observed something similar. This fall, when starting for their winter hunt, I requested the principal men of those bands with which any of our members went, not to move on the Sabbath; and they promised to rest on that day, though some of them have never condescended to attend our religious meetings.

### Ojibwas.

**LETTER FROM MR. AYER, JAN. 12, 1845.**

#### *Progress in Civilization.*

It will be remembered that in April, 1843, Mr. Ayer commenced missionary operations among a band of Ojibwas on Red Lake. This station is about five hundred miles northwest of La Pointe. From this communication, as well as from those which have already been published, it is obvious that there is sufficient encouragement to justify the continuance of the efforts already begun in behalf of these remote and benighted sons of the forest.

There are also laboring among the same band of Indians, five individuals,—Messrs. Barnard and Cee, with their wives, and Mr. Wright,—who are not connected with the American Board. They are supported by the Evangelical Mission Board of Ohio.

Considerable effort was made last spring, by almost the entire band of Indians, to cultivate their land. Some had never before planted at this place; others, for one, two or more years, had entirely neglected their fields, and depended upon the chase. We ploughed lots, or parts of lots, for about thirty families; the ground was mostly new, not having been previously cultivated. The chief, with a laudable ambition, cleared about an acre of dense woodland; we assisted him two or three days in this new and (to him) laborious work. It was to us a pleasing and encouraging sight to behold this man, whose whole life has been spent in hunting, war or busy idleness,—swinging, hour after hour, an American axe, its blows telling well for the muscular pow-

er of the user. The result of these efforts has been an abundant harvest, and the influence, therefore, most salutary on the minds of the Indians. Several families have raised from twenty to fifty bushels of corn, and one, residing near us, a hundred. Thus they are enabled to sell three or four hundred bushels in exchange for goods, and reserve to themselves a comfortable supply for the winter. A trader, now here, will be ready to depart on the morrow, with four trains or sledges loaded with corn, which he will take to his "post," distant eight days journey.

The Indians among whom Mr. Ayer is laboring experience the benefit of their agricultural efforts in another way.

The Sioux, in a spirit of revenge, fired the prairies last spring, where this band have usually hunted buffaloes; the plains consequently were devastated to a great extent. The buffaloes, finding but little to subsist upon, have deserted that section of the country for the present, retiring far to the south and west, beyond the reach of these Indians. They are cut off, therefore, from one great source of winter supply; and had they not gathered in summer, they must not only have begged, but starved, in winter. This providence has shown them the importance of renewing their farming operations during the approaching season.

Not only has the chief already mentioned set a good example in the cultivation of his field, and exerted thereby a good influence; he has done the same thing by working with us in erecting for himself a good log house. His example was followed by two others last fall, one of whom we aided considerably. The other built almost entirely without our aid. Thus three families are in snug winter quarters; their warm houses forming a striking contrast with the cold, dark, smoky bark lodges around them. Others, seeing their greatly improved circumstances, are requesting us to assist them to build next spring.

As a natural consequence of the changes already mentioned, other improvements are taking place.

It is not unusual for the chief to cut wood for his fire, and also to aid in drawing it. While I am writing, he is standing upon the butt of an oak tree, two feet in diameter, plying his axe like an old chopper. Others are imitating his example. One man, who is intending to build next spring, has recently chopped ten

cords of wood for me. Heretofore, the poor women have cut all the wood, and brought it to the lodge on their backs. Recently, several of the men have cut a part of it, and hired our team to draw it home. This is considered by the women a great improvement upon former times. We have promised to aid the chief and his band in the erection of a council-house. The lumber is now ready.

*Intemperance—Schools—Reception of the truth.*

Mr. Ayer is afraid that the Indians in his vicinity are destined to suffer much from the introduction of ardent spirits. "The chief," says Mr. Ayer, "is beginning to open his eyes to the evil, and he has just employed me to write a letter to the Indian Agent at La Pointe, that he may exert his authority to remove it from the country. He says that he does not wish to drink any more himself, and he wishes that ardent spirits may be kept from his people. He is afraid that they will murder each other if they can obtain it, and do violence to the teachers." Mr. Ayer has delivered lectures on the subject of intemperance, with good results, in connection with Dr. Sewall's drawings.

Our school has been in a flourishing condition through the winter. There are fifteen regular scholars, and four or five who come occasionally. They are generally very constant in their attendance, and make good proficiency in reading their own language. The girls are taught to knit and sew, to the great gratification of their mothers. They are all very fond of music, in which they have received instruction from Mr. Barnard twice a week. The chief sends three children to school, two of whom are our best scholars. Many more would attend, were their parents located sufficiently near; but as they reside in a village four miles distant, they seldom come.

There is quite a number of children in the village just referred to, and we are anxious to give them instruction; but unless we establish another school, we can do but little for them. Perhaps we shall open such a school next spring. On the other side of the lake, eight or ten miles distant, there are about twenty families. They have but little communication with this side, on account of the difficulty of crossing the lake in summer. They cultivate good gardens, and are well disposed towards us; several of them have expressed a desire that we should locate among them.

We are not yet permitted to rejoice

VOL. XLI.

15

over souls converted to God. We have pleasing evidence, however, that the light of the gospel is irradiating some dark minds, and that a few are seriously affected by the truth; so much so as to feel a conviction of their sinfulness, and to realize the worthlessness of their system of religion. The fear of ridicule and persecution deters them, no doubt, from declaring publicly their convictions, and renouncing their pagan rites. During the winter we have held a morning and evening service in Indian, and an English service in the afternoon. Our room is often filled with seriously attentive listeners; and yet, one year since, there was often so much disturbance that it sometimes seemed almost impossible to hold the attention of the people, even for a minute. Now, an orderly behavior characterizes our meetings. The conviction is evidently gaining ground, in the minds of many, that we declare unto them the truth, and that they are personally interested in it. Some of the adults, and several of the children, have ventured to kneel with us, though it exposes them to much ridicule and the danger of being called "praying Indian."

One man has attended every meeting for some time past, and he frequently converses with me in private, declaring his belief in the truths which he hears, and confesses himself to be a sinner. He remarked to me, some time since, "I am so strongly attached to one bad habit, that I don't know as I can ever forsake it; I know I can't without God's help." Again he said to me, "The Indians call me a good Indian; and I appear so to them; but, ah! no one knows how bad Indians are. When I look back upon my life, I see a great deal that I have done which is very wicked."

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New York Indians.

LETTER FROM MR. HALL, JANUARY 21,  
1845.

*Defections—Cruelty—Encouragement.*

MR. HALL is still prosecuting his labors on the Alleghany Reservation. The present communication discloses some of the trials which missionaries among the Indians are called to encounter.

Towards the close of last winter, and early in the spring, there were some very encouraging symptoms among us; but we have no good reason to believe that there were any conversions among the

impenitent. The church, however, seemed to receive a special anointing to qualify its members for the protracted trial with which God had determined to visit us.

Early in the summer it became necessary to exercise the disciplinary authority of the church. The subject was one of the oldest members, a man of a very proud and stubborn temper. He was at the head of a large family, and of a large circle of more distant relatives; many of whom were members of the church, and all belonged to the Christian party in politics.

We hoped that obedience to the commands of Christ, in the treatment of this offender, would lead him to repentance. But as our efforts to reclaim him progressed, he became more and more hardened; until he seemed entirely forsaken of God, and determined upon doing all he could to injure Christians and hinder the gospel. With his numerous relatives he held frequent secret interviews; representing the church as having grossly abused him; affirming that he had done nothing amiss himself, but that he was hated and persecuted without cause by the brethren, &c. He insinuated that it might be for the interest of all his relations to return to the old party, because then it would be easy for them to secure that promotion, which they had in vain sought among the Christians.

Encouraged and urged on by the principal pagan chiefs, with whom he became very intimate, he persevered in his efforts, until he succeeded in drawing away about thirty persons, including women and children, four of whom were members of the church. These, however, did not wish to be understood as having given up their faith in Christ, or their fellowship with the saints; but they were induced to leave the Christian party by various political reasons. They still worship with us, and are regular members of the church, except such as have been disciplined for other offences.

In his own family this individual met with the sternest opposition. His wife, though not professedly pious, resolutely refused her assent to his compact with the pagans. She told him that the Christian religion, she knew, was the only true religion; and, by her decided stand in its favor, she effectually preserved all her children, except one, from the destructive influence of his apostasy. This very much enraged him; and he at length resorted to brutal force to subdue her persevering disregard of his earnest

wishes, and induce her to have her name added to his pagan paper. He repeatedly threatened the destruction of her life, unless she would comply; to which she perseveringly answered that she chose death rather than apostasy. He finally knocked her down, and dragged her out of the house by her hair, and then left her. When she had recovered a little, she arose and went to a neighbor's house where she told the story of her wrongs, and then left. Whither she had gone they knew not. Having thus rid himself of the interference of his wife, he endeavored to obtain the desired change in the political relations of those of his children who were of sufficient age to give an intelligent consent; the rest, according to Indian usage, being subject to the choice of the mother. The two eldest of those at home were boys; both were church-members. The older of them gave his consent; but the younger, a lad of about fourteen, refused. Threats were made against his life, and he was beaten by his older brother, as well as by his father. But he was not to be subdued.

The next day the neighbors began to manifest some anxiety about the old lady, lest she had put a period to her existence, as she had told several that she could not live as she had been living, and would rather die than turn pagan. But while preparations were making for a general search, it was ascertained that she had lodged herself in the house of a friend in another neighborhood. She eventually returned; but she takes no comfort to this day in the company of her brutal husband.

Other cases of defection occurred in the course of the summer. Discipline was maintained, however, and most of the offenders were reclaimed.

In view of the events of the past year, almost the only encouraging circumstance in the state of the church is, that the brethren have been perfectly united and harmonious. Light and shade, in other things, have alternately prevailed; but in this there has been no shade. This I speak to the glory of God.

As is usual at this season of the year, things about us wear a very encouraging aspect at the present time. Other prodigals have returned, and there is an interest abroad among the impenitent. Many attend our meetings for conference and prayer, and join in the worship of God. They seem determined to serve him;

but I have been too often deceived by appearances to put much confidence in what I see around me, until they shall have been proved to be the work of the Spirit by long trial. Oh! that I might behold all the Senecas walking with God!

But you must not be left in ignorance of the melancholy truth which stares us in the face, that there is much less spiritual Christianity among them than the number of professors would lead us to expect. I am much afraid that instances of the exercise of saving faith are rare. And yet I heard a missionary,—one who is well acquainted with the character of converted heathen, and also with professors in Christian lands,—remark the other day, that if the latter would do as well as the former, there would be much improvement!

There is evidently an advance in civilization among all parties of Indians upon this reservation. They are becoming more tidy and cleanly, especially in their houses. When I first came here it was common for pigs to live in the house with the family, during our extremely cold winters; but they are now generally kept out of doors. They also make better provision for their domestic animals, and they keep more of the useful kinds and fewer dogs. Finally, there is much in both the civil and religious aspects of their condition to encourage the missionary, and induce him to make persevering efforts to lead them to God.

#### LETTER FROM MR. HALL, FEB. 17, 1845.

##### *Corn Planter—Death of his Daughter.*

In pleasing contrast with the general strain of the preceding letter, Mr. Hall describes, in the present communication, the success of the gospel, as attested by the triumphant death of an Indian woman. Just before the date of this letter, he performed a "visiting and preaching tour," in the course of which he administered the consolations of religion to a daughter of Corn Planter, in her last sickness. Subsequently, and before his return, he preached her funeral sermon. He has now furnished a sketch of her character, together with a brief notice of her father.

Corn Planter was a man of very uncommon natural powers of mind, with a body which seemed scarcely liable to disease or fatigue. He was a very celebrated chief of the Seneca nation, and figured largely in the revolutionary and also in the last war with Great Britain.

He resolutely opposed the occupancy of his hunting grounds by the whites, as long as a glimmering of hope of success was shed upon his path; and when the last ray disappeared, he distinguished himself by worrying the white settlements, especially upon the Susquehanna, which he did not expect to destroy.

It is supposed that he began to distinguish himself as a warrior at the very commencement of the "old French war;" that he was actively engaged in four contests of fearful notoriety throughout the civilized world, besides hundreds of skirmishes with the white settlers of this country. He at length entered into a treaty of peace with the state of Pennsylvania, receiving a deed of a square mile of land on the north bank of the Alleghany river, a few miles above Warren, and an annual stipend, sufficient for his maintenance through life. He finally died on his own premises in the winter of 1835, at the age of between 110 and 120, as is supposed by those best acquainted with his history.

He left two sons and two daughters. His sons are still endeavoring to retain all the ignorance, superstition and heathenism of their father. One of his daughters became a member of the mission church previous to his death. The other, who seemed to inherit all the qualities of the old man, except his cruelty and revenge, embraced the Christian faith in 1840, and in January 1841 she entered into covenant with the mission church. This covenant she seemed to understand; and through the rest of her life she acted as though she thought it ought to exert a controlling influence on her conduct. Unlike her sister, she was the salt of her neighborhood; she was the light of all who were round about her. Entirely and forever, she abandoned all the superstitious observances of her friends,—such as dancing for the sick, and feasting for the dead,—although strongly urged to adhere to them by her adhering pagan brothers and other friends. She was a living example of the power of Christianity. Indeed she refused to do things which Christians generally consider lawful, whenever there was any reason to suppose that her conduct would be used by the heathen as an objection to Christianity, or a reproach to the church.

Early last fall she was afflicted with a hard cough. I was fearful that her days were drawing to a close, the first time I saw her after she was thus attacked; she however manifested no anxiety, appearing to be, not "in a strait betwixt two,"

as Paul was, but enjoying rather a holy indifference as to the issue of her sickness. She probably felt more than she expressed; but she seemed unwilling to declare any preference between life and death, or any desire for either, lest she should dishonor God, to whose will she professed to be resigned. This continued to be her state of feeling through all her changing prospects, with regard to the issue of her disease, from confident expectation of recovery to the certainty of the near approach of death, until about two weeks before her departure. Then she began to express a very strong desire to die; not because she was tired of life, but because she wished to see Jesus as he is.

About the time this feeling came over her, I was conversing with her about her prospects after death. I first mentioned the various burdens of life of which she would be relieved, such as sickness, pain, sorrow, &c. I then pointed her to the things which she would be brought to see and know and enjoy;—the patriarchs, prophets, apostles, pious friends that are dead, angels, harps of gold, crowns of glory, &c. &c. She listened attentively, but without apparent emotion, until I mentioned Jesus, with his scars, as the object of peculiar attraction; when she suddenly covered her head, and broke out into excessive weeping. She seemed filled with such mingled emotions of joy and sorrow, at the vision of the Lamb that was slain, that she could no longer contain herself.

Through her whole Christian life she entertained a very humbling sense of her sinfulness and dependence upon Christ, her only hope of deliverance from deserved wrath; but she now appeared to have a fresh view of the truth that her sins had broken the body of her Lord, and occasioned the scars which she would soon see. The language of her heart seemed to be, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

As her end drew nigh, she frequently said, "I shall soon see God." The last time I visited her she said, "Well, I am glad God has made me linger until I see you again. Why he has kept me alive so long, I do not know; but I think it is on account of the great anxiety of my friends that I should live little longer. But he will come soon. I shall soon see God." Her last words were left as a legacy to her pagan friends: "I know that no person can go to heaven without repenting and believing in Jesus." Thus, through the influence of the gospel, one of the daughters of "the Great," educated a pagan, in the triumph of the Christian faith, fell asleep in Jesus. And many shall come from the east and from the west, and from the north and from the south; and shall sit down with Abraham, and with Isaac, and with Jacob, while the children of the kingdom shall be shut out.

## Miscellanies.

### TESTIMONY IN FAVOR OF THE SANDWICH ISLANDS' MISSION.

It will be remembered that the late Exploring Expedition, sent out by our government in 1838, visited many portions of the world which are peculiarly interesting to the friends of missions at the present time.

Among the different places at which the squadron touched, during a four years' cruise, the Sandwich Islands received a large share of its attention. For a number of weeks the Commander of the Expedition and others had every opportunity for obtaining a thorough acquaintance with the state of the Islands. They mingled freely with all classes of the population, from the highest to the lowest; they saw the missionaries in their daily occupations, surrounded by the fruits of their toil; and they heard the complaints

which were urged against our brethren, by persons unfriendly to the benevolent enterprise which is claimed to be doing so much for the Hawaiian people. The statements of such witnesses must be regarded as of great value, coming, as they do, from those who can have no interest to subserve by a false report. What then is their testimony in relation to the success of the mission?

The Narrative of the Expedition, carefully and laboriously prepared by its Commander, has recently issued from the press, in five volumes. The entire work will be read with interest in the United States, and throughout the civilized world. But the friends of missions will peruse some portions of it with peculiar satisfaction. Lieutenant Wilkes has manifestly endeavored to give an honest and faithful report of what he saw and heard; and the result of all his inquiries and observations is highly favorable to the missionaries.

That he should approve the course pursued by each individual, in every particular, was hardly to be expected; but to the general policy of our brethren, and to their Christian fidelity, he pays a tribute, not less honorable to himself than it is to the mission. The following extracts will give a just impression concerning his views of Hawaiian society, and the agency which has raised it to its present condition.

#### *Governor of Oahu.*

On the 28th (of September, 1840,) I had the honor of an official visit from the governor, Kekuanaoa. He is a noble-looking man, upwards of six feet in height, and proportionately large. He was in a full dress uniform of blue and gold, and was altogether very striking and soldier-like in his appearance, and pleasing in his address. He was received by the officers and guard of marines, and with manned yards. He was self-possessed, and appeared quite used to the etiquette on such occasions. He had been one of the suite of King Libo-libo on his visit to England, and speaks a little English. I entertained him with a collation, and paid him the other marks of attention to which his rank entitled him. He is one of the highest chiefs, and was the husband of Kinau, the sister of Kaahumanu. His children are now the heirs apparent to the throne; they are at school under the care of Mr. and Mrs. Cooke. Kekuanaoa is now governor of the island of Oahu, and is possessed of much energy of character, of which I shall have occasion hereafter to speak.

#### *School for Chiefs' Children.*

The house which I occupied was in the eastern suburbs of Honolulu, near the residence of the missionaries, and in connection with the school of Mr. and Mrs. Cooke for the chiefs' children. The latter I had the pleasure of visiting at an early day after my arrival, and was much delighted with the order and cleanliness of the whole establishment. Mr. and Mrs. Cooke superintend the amusements as well as the studies of the children, and impress upon them the necessity of application. Much attention is paid to them, and being removed from all contagion from without, they have many advantages over the other natives. This was the best regulated school I saw in the islands; the pupils, consisting of eleven boys and girls, were under good management and control. The object of this school is exclusively the education of the royal family; to form their characters, teach them, and watch over their morals. Much good, it is thought, will accrue from this system of education. I am not, however, satisfied it will have the full effect that is hoped for, or that the impressions given them are those that are proper in the education of princes. The system pursued rather tends to republican forms; a good, practical, religious education, however, may be the result. How far it is intended to carry it, I did not learn. I have seldom

seen better behaved children than those in this school.

Connected with Mr. and Mrs. Cooke, I must not omit to mention John Li, who is their guardian and protector. During my stay I saw them frequently. The Saturday after my arrival, I had them on board the ship, with their tutors. They were hardly to be distinguished from well-bred children of our own country; were equally well dressed, and are nearly as light in color.

#### *The Missionaries.*

I also had the pleasure of visiting the missionaries; and as many misrepresentations have been published, and much misunderstanding exists, relative to their domiciles, I trust I may be excused if I give a short description of their interior, to set the matter at rest. It will I think be sufficient to satisfy any one that they are not as luxurious in their furniture as has been sometimes represented. Their houses are generally one story and a half high, situated fifteen or twenty paces within an unpretending gate, and the garden is surrounded by adobe walls about seven or eight feet high. Some of the houses are of stone, but most of them are of wood; they are from twenty to thirty feet square, and twenty feet high, and have the appearance of having been added to as the prosperity of the mission increased. The front door opens into the principal room, which is covered with a mat or common in-grain carpeting, and furnished with a table, a few windsor chairs, a rocking-chair, and sofa, all of wood. There is a very high mantel, but no fire-place, the latter not being needed. On the mantel are placed four glass lamps, each with one burner, and in the centre a small china vase, with a bunch of flowers in it. Several colored scriptural prints hang on the walls about a foot below the ceiling; on the table were a few devotional books.

The eating-room adjoins the principal room, and in one corner stands a cupboard, or an old sideboard, very much the worse for wear. This contained the common earthenware used at meals. A native girl, or woman, is all the "help;" and both the master and mistress take a part in many of the domestic duties. As to their fare, it is plain, simple, and wholesome, and always accompanied with a hearty welcome and cheerful, contented faces; at least, I found it so.

To several of the missionaries I feel indebted for unsolicited kindnesses, and I spent many agreeable hours in their society. I must bear testimony that I saw nothing but a truly charitable and Christian bearing towards others throughout my intercourse with them, and heard none but the most charitable expressions towards their assailants. Heedless of the tongue of scandal, they pursued their duties with evenness of temper, and highly laudable good-will.

#### *Opposition.*

As the natives, under the tuition of the missionaries, emerged from barbarism, in-

stead of deriving encouragement from their intercourse with foreigners, difficulties were thrown in the way. The chief agents in the vexations to which the government has been exposed, are the designing individuals who hold the situation of consuls of the two great European powers; and through their baleful influence the difficulties have been continually increasing, until, finally, these islands and their government have been forced upon the attention of the whole civilized world. All the laws and regulations established by the kings and chiefs for repressing immorality and vice, were not only derided, but often set at open defiance, because they clashed with the interests of some of the individuals settled here. If attempts were made to enforce them, official remonstrances were resorted to, accompanied by threats of punishment. As this, for a long time, did not follow, the matter came to be considered as a systematic course of bullying, which soon lost its effect, and remained unheeded. When these idle threats failed to effect their object, the new one of the arrival of a man-of-war was held out as a terror. In these disputes the missionaries seldom took a part, even in the way of advice, and left the chiefs to their own guidance. They did not feel themselves competent to give advice upon international questions, and, besides, considered them as of a temporal character; for which reason they believed it their duty to abstain from any connection with the disputes. They could not, however, avoid being as much surprised as the chiefs themselves were, at the continually renewed difficulties which were made by these troublesome officials, and which there was nothing in the laws or regulations to justify.

As to the threat of the coming of a man-of-war, the natives rather looked to it as the sure termination of the vexations to which they were exposed. They had formed their opinion of the character and probable course of action of the naval officers of either of the two great powers, from the visit of Lord Byron in H. B. M. frigate Blonde. This vessel had been the bearer of the bodies of the late King Liholiho and his wife from England, and her Commander had made a most favorable impression upon the chiefs and people. They therefore expected that on the arrival of another man-of-war, all existing difficulties would be removed, and that their good intentions and strict adherence to justice would be made manifest. In this expectation they were disappointed; the British naval commanders who came afterwards were not Byrons, and were, with one or two exceptions, the willing tools of the designing consul. Influenced by his erroneous representations, they demanded apologies and concessions, and endeavored to dictate treaties. The regent and chiefs resisted these demands, and many disagreeable interviews occurred.

England was not the only nation whose ships of war were brought to aid in overawing the natives. A Frenchman, who claimed the title of consul, although not re-

cognised as such by the king, persuaded the captain of a French frigate to insist upon his being acknowledged as a government agent. Thus, while this half-civilized community was struggling to make advances in morals and religion, French and English men-of-war, alternately, and occasionally in concert, did all in their power to break down the laws and regulations by which alone the union of the native barbarism with the worst vices of civilization could be prevented.

#### *Mr. Richards.*

In this state of things it became evident to the king and chiefs that they were in want of information in relation to international law, and they in consequence desired to obtain a competent person to give them advice on that subject. For this purpose they endeavored to procure a suitable counsellor from the United States. Failing in this attempt, they requested the Rev. Mr. Richards, one of the missionaries, to undertake this duty.

The missionaries, as a body, seem to have thought it a duty to abstain from meddling with any temporal matters, but Mr. Richards was prevailed upon to serve. As respects the internal policy of the islands, no better guide than this gentleman could possibly have been chosen. But like the other missionaries, he was but little versed and had no experience in the affairs of government. He was unused to the petty squabbling of the foreign officials, and his mind was far above the ignoble task of disputing with the revilers of all law and religion.

I had the pleasure of becoming intimately acquainted with Mr. Richards, in his private capacity, and enjoyed an opportunity of judging as to the manner in which he performed his public functions; and I cannot but felicitate the government and people of Hawaii upon their fortune in obtaining the services of one who has made such exertions in their behalf, and who is so well qualified for the responsible situation he holds.

Mr. Richards had, as missionary, been for years a resident of these islands, and was thus in close connection with the king and chiefs in their spiritual concerns. That they should have desired his counsel in their temporal affairs, is a strong proof of the affection and esteem with which they regarded him, and is alike creditable to his character and the soundness of their judgment. It was not, however, to be received as an evidence of any undue influence of the missionaries in political questions; and from a close examination I am satisfied that no such influence exists. Mr. Richards, since his appointment has no voice in council, and is merely an adviser on such questions as the council may consider as demanding an acquaintance with the usages of civilized nations.

#### *The King.*

On the 2d of Oct., I received a visit from Mr. Richards, who communicated to me the

desire of the king that I should visit him. In conformity with this request, I called upon him, accompanied by Captain Hudson. Although I had departed, after my first visit, highly prepossessed in his favor, I was not prepared to find him so easy and gentlemanly in his manners as he now appeared. He was alone when he received us, and in a few minutes, we found that he was able to express himself very intelligibly in English, and was quick in comprehending what was said to him.

He was found at one end of the large grass-house built for him by the Governor, Kekuanaoa. He received us in a friendly manner. From the representations that had been made to me, I had been led to believe that the king was not only dull of apprehension, but had little disposition to engage in or talk of the affairs of government; I found him, on the contrary, exhibiting an intimate acquaintance with them. He entered fully and frankly into the discussion of all the matters in relation to which disputes had arisen between him and foreign nations; and I, on the other hand, was desirous to elicit his views with regard to the difficulties he had, for the last year or two, encountered, and learn the feelings he had experienced in the arduous situations in which he had been placed.

He spoke of the manner in which foreigners had obturated themselves into the affairs of his government, so that no one of its acts was permitted to pass without his being called, in a rude and uncivil manner, to account for it. He stated that he found great difficulty in acting correctly; for foreigners, whom he and his chiefs had treated with every possible attention, had from interested motives, urged measures upon him which he knew to be wrong, and had, in many cases, abused the confidence he had placed in them. He expressed the strongest desire to do right, and to protect his people from evil influences and the encroachments of designing persons, by wholesome laws and regulations.

The treaty which he had been compelled to sign by Captain Laplace, of the French frigate Artemise, was alluded to by him in terms of mortification; he regretted that he had done an act and yielded to a measure which had rendered nugatory his municipal laws and regulations.

Lieutenant Wilkes here goes into a full and impartial history of the Laplace treaty, which may be hereafter published in the Herald; in the present number, however, there is not room for it. Having completed his account of this transaction, he proceeds as follows:

After this account, it will be easy to understand the feelings of mortification and regret with which the king spoke of the Laplace treaty. He said that he was not surprised that France should have sent a force to inquire whether his people had injured the natives of that country who had

visited them, but he did wonder that so great a nation as France was represented to him to be, should have wished to destroy his laws, and make his people drunkards for the sake of selling a small quantity of brandy; that, were not his honor concerned, he would willingly sacrifice the twenty thousand dollars which Captain Laplace held as security for the faithful performance of the treaty, if by so doing he could prevent the demoralization of his people; that the commercial treaty had been forced upon him by Captain Laplace and the French consul, who threatened to renew the war and destroy Honolulu; that they refused him time to consult with his chiefs or any other person, and insisted on receiving his signature the next morning. Having no one with whom to advise, his own impulse was to do any thing that might serve to preserve peace and prevent injury to his people and the foreigners under his protection.

#### *The Sabbath at Honolulu.*

Sunday is ushered in with a decorum and quietness that would satisfy the most scrupulous Puritan. I have often had occasion to speak of the strict observance of the Sabbath among the Polynesian islands; and this strictness is no less remarkable here. Such is the force of example, that even the least orderly of the foreigners are prevented from indulging in any excesses; which, considering the worthless population the town of Honolulu contains, is a proof of the excellence of the police regulations, and the watchfulness of the guardians of the law.

#### *Schools of Mr. Lyman and Mrs. Coan.*

Through the kindness of Mr. Lyman, I was present at an examination of the scholars. Sacred geography and arithmetic were the two branches most dwelt upon; the exercises in mental arithmetic would have done credit to our own country, for they were quite as proficient in them as could possibly have been expected. I was much pleased with the arrangements of the dormitory, eating-rooms, hospital, and with the appearance of the "farm," or few acres they had under cultivation. It was very evident that system and good order prevailed throughout. The dormitory, particularly, appeared to me well calculated to promote health, and give notions of comfort foreign to the ideas of a native.

Mrs. Coan had been kind enough to ask me to appoint an hour to attend the examination of her pupils, or to come when I could. It gave me great pleasure to see what the industry, talent, and zeal of my countrywoman had accomplished; for by her untiring assiduity this school had been established, and is kept up. The whole care devolves upon her of maintaining, clothing, and educating these children; and the only aid she receives is through the donations of parents and strangers, and what little the girls can earn by sewing for the storekeeper.

## MISSIONARY SPIRIT IN THE DARK AGES.

God has never been without some faithful witnesses. Even when his truth seemed to be utterly cast down and trodden under foot, there were a few who feared his name and regarded his will. The Waldenses are a striking and delightful illustration of this sentiment. And what is very remarkable, at the darkest period in the history of the church, this singular people cherished and exhibited the genuine spirit of missions. In their deep poverty, and in their frequent and severe trials, they felt it to be their duty to remember their benighted fellow-men. In proof of this, it will be sufficient to adduce a single extract from the interesting and instructive work of Dr. Baird, recently published, entitled, "Protestantism in Italy, with an Account of the Waldenses." As introductory, however, to the passage alluded to, it may be well to refer to an analogous fact in the history of Peter Waldo and his followers. In giving a brief sketch of this distinguished reformer of the twelfth century, Dr. Baird says :

On a certain occasion, whilst in company with a number of the distinguished citizens, one of the company suddenly fell down dead. This solemn occurrence produced a great effect upon the mind of Peter, as did that of the loss of a friend by lightning, upon the mind of Luther. But Peter, owing to the religious instruction which he had received in his native valleys, instead of retiring, as Luther did, to a monastery, or of founding one with his great wealth, acted in just such a manner as one might expect from his origin. He consecrated his wealth to the service of God in the propagation of the gospel. He became remarkably charitable to the poor; he preached the gospel himself; he caused the Scriptures to be translated into the language of the people; and circulated many copies. These efforts were regarded with favor by the great Head of the church. His Spirit was poured out, and a great many souls were brought to the knowledge of the truth. This enabled Peter to organize a goodly number into a band of missionaries, whom he sent forth to carry the gospel into all parts of France, into Flanders, Germany, Poland, Bohemia, Austria and Hungary. In this way the truth gained in a few years a wonderful extension. Peter himself, as De Thou informs us, leaving his own country, went into Belgium; and in Picardy, as they now call the province, obtained many followers. Passing thence into Germany, he long sojourned among the Vandalic states, and finally settled in Bohemia; where those, who, at the present day, embrace his doctrine, are, on that account, called Picards.

Here we see one of the most remarkable missionary movements that have ever occurred. These humble propagators of the gospel went forth two by two, supported at the outset by the contributions of the brethren at Lyons, but relying mainly on what they might obtain from those who might be will-

ing to receive the truth from their lips. On account of their poverty, they were every where called "the poor men of Lyons."

On a subsequent page Dr. Baird remarks :

There was nothing more remarkable about the early Waldenses than their missionary spirit. This, we have just said, characterized, in a particular degree, the followers of Peter Waldo. But the same spirit pervaded all the people of the same faith, wherever they lived, in those dark ages, and by whatever name they were called, Vaudois, Pauclians, Patarins, Cathari, Leonists, Lollards, Albigenses, Poor Men of Lyons, etc. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in France, the north of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Croatia, Dalmatia and Italy, that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, ordained deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren. It is on account of the great number of missionaries which these little and poor churches in the valleys sustained, that we read of there being sometimes one hundred and forty or fifty ministers at the meetings of their synods. But few of these were needed at home; the most were engaged in the foreign work.

It is also remarkable that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, Lollard—who labored with so much zeal to diffuse the truth in England, and who was burned at Cologne.

But not only did preachers go out from the valleys to proclaim the glorious gospel, but humble pious pedlers, or itinerating merchants, of whom there were many in the middle ages, scattered the truth by carrying some leaves of the Word of Life, or some manuscript tracts, beneath their merchandise, which they engaged those whom they found to be favorably disposed to receive and read.

The Waldenses who now occupy the Alpine home bequeathed to them by their fathers, are not unmindful of the claims of their fellow-men. "Poor as they are themselves," says Dr. Baird, "and difficult as it is for them to sustain the gospel in their valleys, they nevertheless desire to do something, be it ever so little, to promote the kingdom of Christ elsewhere. Every year they make a collection in their churches, and send the sum raised to the societies at Geneva and Basle, to spread the truth in France, and to carry it to the heathen."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**ARMENIANS OF TURKEY.**—Mr. Goodell, writing from Constantinople, January 31, says, "There is now a very interesting state of things among the Armenians at the capital, and there are many new instances of awakening. At the monthly concert, held this week, it was stated that there was probably not an evening in the week, on which there was not a prayer meeting held by the native brethren at some place in Constantinople proper, for the outpouring of the Holy Spirit. At our public services on the Sabbath, the congregation is large, and the Word is preached with power. And although all the ingenuity and wisdom and influence of the very mightiest ones among both Armenians and Turks are actively employed, from day to day, to arrest the work, yet it is carried forward by a hand unseen and by a power not to be resisted."

Doct. Smith, soon after his return from Mosul, made a visit to a town in the interior of Turkey. While there, he wrote, February 5, as follows: "The number of those who have met, in times past, to read the gospel, has varied from twenty to forty; but for six or eight weeks past, the enemy has been more vigilant, and the meetings have been discontinued. During the last week the most active member of the persecuting party commenced measures to secure the detection and punishment of all who should assemble in any place for studying the Scriptures; but the discovery of some iniquity which he had committed, defeated the plan for the time being. Much anxiety, however, still exists among the brethren on this account, and as yet not more than twenty have called to see me; but many of these have been again and again, and my room has not been free from company during any half hour of today. The spirituality of the inquiries made is such as might be expected from a crowd, hungering and thirsting after righteousness, but who have almost starved for want of some one to break unto them the bread of life. The eagerness with which they catch at the sermons and expositions, published in Mr. Adger's magazine, is truly delightful; for it shows that a work may be going on, unseen by us, from month to month, we know not in how many places."

**AHMEDNUGGUR.**—In a letter, dated December 27, Mr. Abbott says, "It appears very evident that the truth is working silently in the hearts of the mass of the people of all castes. In some villages a partial knowledge of Christianity has created general opposition; but in most places the contrary is true. Where we formerly had

schools and performed the most missionary labor, the people listen to the truth with greater interest than elsewhere. From remarks which we sometimes see in the Herald and other publications, I apprehend that there is, in some respects, a wrong impression in regard to the prospects of missionary labor among the mahars, as compared with other castes. So far as my observation extends, —and I have probably had as good opportunities of judging as any one in this part of the country, —the truth is taking hold of other castes; and there is as much encouragement to labor among them as there is among the mahars. The fact that the latter have nothing to lose and something to gain in reputation, while they run no risk in respect to pecuniary loss, renders the immediate effects of preaching to them more visible. The brahmins and some others have, in their opinion, every thing to lose in reputation, and their civil, social and pecuniary losses are realities, and must continue to be so till they shall become Christians in a body. Besides losing wife and children, they have a prospect of starvation."

Mr. Abbott also says, "There are at present several individuals of the mahar caste who are candidates for baptism; and some of them will probably be admitted to the church before long. About a month ago, a Mussulman moonshee was received into the church. He had come to this place from Nassiek, to give testimony in a law case. He was taken sick on the road, and after arriving at Ahmednuggur, he was in the civil hospital about a month. Finding that he was not likely to recover, he sent for us, and expressed a strong desire to be baptized and admitted to the church. He stated that he had been convinced of the truth of Christianity six or eight years; and that he had, in the meantime, lived a profligate life. He said that his mind had been filled with remorse in view of his past conduct, and that, for a few days past, he had resolved to renounce his sins and his faith in Mohammed, since which time his mind had been filled with peace. He also said that he had no fear of death, that he trusted in a crucified Savior alone. He lived only three or four days after his baptism. He continued to the last expressing full confidence in Christ as his Savior. Had he lived, he would have had an opportunity to show whether he was a real child of God or not."

**MADURA.**—Mr. Muzzy says, November 18, "Since I last wrote, two or three villages have put themselves under the care of the mission, and we are very desirous of sending teachers and catechists to them; but we fear that we shall not be able to do so. Indeed our labors in this inte-

resting department must be nearly paralyzed until we receive a reinforcement."

Under date of December 18, Mr. Cherry writes, "The present is a time of great and special interest in our mission. The calls from the people in different parts of the country are so numerous and urgent, that our hearts are greatly encouraged to hope that the light of the gospel is beginning to spread its benign influence upon their minds. So many are the invitations for catechists and teachers that we find it impossible to comply with them. Oh, that laborers were here in readiness for the harvest!"

**MADRAS.**—In a letter, dated December 24, Mr. Winslow writes, "We have just finished the complete and uniform edition of the whole Tamil Bible, in one volume, with the headings and chronology according to the English authorized version, and with references." The edition is six thousand copies.

**CHINA.**—A very interesting journal has been received from Mr. Abeel, showing that the country around Amoy may be freely visited by the missionaries. The journal is brought down to January 18, when he was obliged to leave China for the United States on account of enfeebled health. He arrived at New York, April 3, with very little prospect of his recovery.

**WEST AFRICA.**—From a letter of Mr. Wilson, January 30, the following extract is made. "Since I last wrote, commissioners have been here from England, in answer to the memorial and complaint of King Glass and his people against the proceedings of the French. They made a pretty thorough investigation, and went away, I believe, fully convinced that the natives had been greatly wronged. They were not authorized to promise any thing further than the kindly offices of their government with that of France."

Mr. Wilson also says, "The Gaboon has quite a commercial appearance at the present time, there being eight vessels at anchor in sight of the place, three Americans, one English and four French."

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<i>Volatile, N. Y. Pres. ch. m. c.</i>		<i>7 00</i>	
<i>Wadham's Mills, N. Y. Cong. ch.</i>		<i>6 25</i>	
<i>Waltham, Mass. Trin. cong. ch. and so. wh. and prev. dona. cons. ELIPHALET PEARSON an H. M.</i>		<i>4 00</i>	
<i>Warren, O. D. M. Ide,</i>		<i>48 14</i>	
<i>Washington City, D. C. Junior miss. so. of 4th pros. ch. wh. cons. Rev. THOMAS J. SHEP-HARD of Howard, Md. and Rev. THOMAS H. STOCKTON of Philadelphia, Pa. H. M.</i>		<i>148 48</i>	
<i>Wells and Columbia, Pa. Ch.</i>		<i>121 00</i>	
<i>West Middlesex, Pa. S. McKibbin, dec'd,</i>		<i>1 87</i>	
<i>Wilmington, Del. Hanover-st. pres. ch. m. c. 59,25; dis. 12c.</i>		<i>5 00</i>	
<i>Youngstown, O. Pres. ch. 58,03; m. c. 29,50; Mrs. D. N. 3;</i>		<i>59 13</i>	
		<i>90 52</i>	
		<i>\$19,983 22</i>	

Total from the above sources, \$16,687 17

#### VARIOUS COLLECTIONS AND DONATIONS.

A friend, 3; av. of gold rings, 1,25;	4 25	Boscawen, N. H. Nehemiah Cogswell, by John Cogswell, Esq.,	250 00
Albany, N. Y. 4th pres. ch.	100 00	Hardwick, Pt. Ethan Strong, by Josiah Shedd, Adm'r. (prev. rec'd, 837,50);	751 10
Alexander, N. J. 1st pres. ch.	10 00	Ipswich, Ms. Mrs. Eunice Haskell, (prev. rec'd, 3,164 62);	1,366 75
An Arbor, Mich. 1st pres. ch.	108 00	Philadelphia, Pa. On account of bequest of Mrs. Ann Hume Livingston, to "the missionaries," by William Shippen, (also avails of one ground rent, 3,40; ack. in June Herald, 1844; and one ground rent unsold, supposed value about 300;) \$300 00	
Bennington, Vt. E. S. and M. A. E. for sup. of schs.	75		
Cambridge, Ms. A friend,	20 00		
Cambridgeport, Ms. 1st cong. ortho. ch. and so. m. c.	50 00		
Carlisle, Ms. Cong. so.	9 14		
Cazenovia, N. Y. 1st pres. ch. benev. so.	100 00		
Charlotte, C. H. Va. Mrs. S. Hoge, for Mahattan schs 20; Mrs. P. Le Grand, 20;	40 00		
Chelsea, Ms. Winisimmet ch. and so. m. c.	27 77		
Connecticut Farms, N. J. Pres. ch.	55 00		
Deckerston, N. J. do.	31 00		
Dubuque, Iowa, Cong. ch.	10 00		
East Cambridge, Ms. Evan. ch. m. c.	6 50		
East Whiteland, Pa. Pres. ch. 47; dis. 15c.	46 85		
Fox Macow, N. C. D. P. Woodbury,	30 00		
Galema, Ill. 1st pres. ch. m. c.	55 00		
Harlem, N. Y. P. L. 2,50; E. D. 1;	3 50		
Harrisburg, Pa. Pres. ch. 195,13; dis. 50c.	194 63		
Honolulu, Sandw. Isl. 1st ch. and cong.	244 00		
Rheea, N. Y. 1st pres. ch. m. c. 70,18; la. 45;			
Mrs. Horrick, 10; s. s. 11,38;	136 56		
Jamaica, N. Y. Pres. ch. m. c.	10 10		
Lexington, Ky. J. C. Todd,	10 00		
Lincolnton, Ga. Rev. J. C. Baldwin,	1 00		
Little Osage, Mo. m. c.	12 05		
Malden, Ms. Trin. ch. m. c.	35 00		
Marietta, O. Miss. S. Jaquith,	15 00		
Marmetan, Ms. Mrs. P. Redfield,	2 00		
Mechanicsburg, Ill. M. Dutton, for miss. to China,	1 00		
Mount Hope, Ill. By W. C. Snow,	8 20		
Newark, N. J. 1st pres. ch. la. asso. 272,75; a bro. and sister, 1;			
New Lebanon, N. Y. R. Woodworth, a rev. pen. to cons. JAMES K. POLK of Washington city, and DAVID WOODWORTH of Albany, N. Y. H. M.	200 00		
New Rochelle, N. Y. Pres. ch. 47,23; s. s. for schs in Madras, 1,30;	48 53		
New York, A lady. 15; Miss M. H. M. 5;	20 00		
North Reading, Ms. Cong. ch. m. c.	10 00		
Parsippany, N. J. Pres. ch. 27,01; fem. evan. so. 2,78;	29 79		
Patchogue, N. Y. Rev. J. H. Thomas,	5 00		
Pencader, Del. Pres. ch. m. c.	10 00		

Amount of donations and legacies acknowledged in the preceding lists, \$23,383 07. Total from August 1st to March 31st, \$163,033 93.

#### DONATIONS IN CLOTHING, &c.

Andover, Ms. 9 copies Bib. Sacra, vol. 1st, fr. Rev. Dr. Park.	10 00
Charlestown, Ms. Books, fr. Winthrop ch.	10 00
Freedom, O. Cotton cloth,	1 00

Rev. C. Eddy acknowledges the receipt of the following sums from Illinois, viz.

Belvidere, coll. 18,77; Dundee, do. 10; Elgin, do. 25,50; m. c. 7; Grand Detour, do. 20; Hennepin, T. Hartzoll, 3; Jacksonville, 1st pres. ch. coll. 945; s. s. miss. asso. for John Adams & David B. Ayres, Ceylon, 50; m. c. 30; cong. ch. coll. and m. c. 51; Illinois college, faculty and students, 28; Lyden, A. Smith, 5; Peckatonic, coll. 21,50; Rockford, do. wh. const. Rev. LANSING PORTER an H. M. 62; Roscoe, coll. 13,14; Waverly, coll. 70,80; 660 71	
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slate, shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.